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The Men's National Missionary Congress

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Editorial

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

Why Depart?

To a Young Man Contemplating Departure from the Ministry of the Disciples of Christ to Another Religious Body

Dear Brother: We have learned with some concern that you are inclined to believe that you could find a more congenial field of activity in the ministry of another denomination, and that you are about to resign your work with this brotherhood and betake yourself elsewhere. Will you permit us to talk with you quite frankly regarding this plan of yours? We are sure that you will not misunderstand our concern in the matter. We have no feeling of resentment or chagrin that you should take this step. We recognize your entire freedom to choose for yourself the path which seems most likely to bring you to usefulness and true success.

More than this, we are genuinely anxious that every young man in the ministry should work in congenial circumstances as far as possible, and we believe it his duty to discover the place where it seems to him as he prayerfully considers the matter, he can render most efficient service in the task of proclaiming the will of God. In this feeling we are not willing to be biased even by any denominational desire that all men of your type should consider relations with our own people the most desirable in which they could be placed. We have a not unnatural pride in our own brotherhood, but we are not without the knowledge that other Christian bodies have associations and friendships of the same sort, and that to participate in the traditions and privileges of several of these great organizations is no small satisfaction.

We should even be willing to go further than this. So confident are we that one who has seen something of the glory of that plea which the Disciples make for the oneness of the people of God can never quite release himself from its spell that we are quite content that a reasonable number of our young men should go into the ministry of other churches, there to interpret the principles which they have learned with us. Particularly are we hopeful that a considerable exchange of this character can be practiced between the Disciples and the Baptists, leading to closer unity and ultimate union. And within wide limits we believe that just such exchanges between ourselves and other Christian bodies will not be without excellent results in bringing about a better understanding of our relations one to another and to Master of us all.

It is because of these inclinations to approve a certain amount of interchange of this character, and the confidence it gives us that we are not influenced by merely selfish considerations, that we are the more concerned to point out to you some of the factors that seem to be involved in your departure from the fellowship of the Disciples, and your contemplated relationship with another people. We have reason to believe that you have been led to this step by some of the difficulties you have encountered in your ministry among the Disciples, and your belief that these difficulties would largely disappear from your personal ministry if you went elsewhere.

You have found the Disciples of Christ largely an unorganized people, in comparison with the centralized and efficient Christian forces around us. You have felt that we are losing a large amount of our power in those spaces that lie between pastorless churches and churchless pastors. You have felt that the looseness of our organization permits the depredations of unworthy men to go unrebuked. You feel that we have been too frequently disgraced by ministers who escaped the indignation of one church only to impose themselves on the credulity of another.

Again you are discontented with the conservatism which too many of our churches and ministers exhibit. You have become impatient when you have seen newspapers filled with controversy over evolu-

tion and biblical criticism and you knew that most intelligent people have passed out of that initial stage of modern religious life and are making constructive and inspiring use of these great disciplines. You are wondering whether you will not have a life-long struggle to preach a gospel which is intelligent, fresh and effective if the churches are to be controlled by men of the reactionary type. And perhaps there are other problems that have given you concern. Perhaps you have come to feel that the debate over baptism is fruitless and trivial, that it partakes too much of the spirit of tithing mint, anise and cummin, and forgets the weightier matters of the law, mercy, justice and truth.

But will you not stop to consider some of the other elements involved in your decision? You are proposing to go out from a company of people, young in years, buoyant in spirit, intensely devoted to the cause of the Gospel, full of the passion to win the world, not simply to themselves, but to Christ, and entering upon their second century with a deepening sense of responsibility and a wider vision of their powers.

You are proposing to leave a fellowship such as we confidently believe you will find nowhere else on earth. We do not mean alone that other religious bodies have not something of that warmth of appreciation, that devotion to their own people, which the Disciples have, although from a fairly wide acquaintance we have reasons for believing that the appreciation of the brethren one for another, the sense of interest in each other, and the devotion to all things that represent the cause, is keener with the Disciples than any people we know. But what is more, you are going out from your own people to those who can never know you as we do. You will never find elsewhere, believe us, the same sentiments of good will and appreciation that you may here enjoy. We know the story of many who have taken the step you now contemplate, and we believe that we are speaking with awareness on this point.

If it is the conservatism of the Disciples that concerns you, we have two things to say. The first is that we know of no religious people with any convictions worth mentioning that does not have the same problem of a reluctant and hesitant, perhaps even a polemical, conservatism. This is true not only of the denominations that have a name for rock-ribbed orthodoxy, but it is also true of those who pride themselves on their liberalism. The man who wishes to be a free man in the service of Jesus Christ has problems to face wherever he may go. But the second thing we wish to say is that if you are seeking a place where the work of leading men out of twilight into the day has already been accomplished, and you have only to enter into the fruits of other men's labors, your going will be no loss to the Disciples, and your coming will be a misfortune to any who may welcome you.

The ministry is no place for seekers after easy tasks. Rightly interpreted, it takes as much heroism to be a minister today as in the times of the martyrs, and this we believe is the chief attraction the ministry has for young men of the type we have believed you to represent. If you want a place where you can prosper without hard labor and can preach a full gospel without danger of hurting anyone's feelings, you may find it elsewhere, though we doubt it this side of the millenium. Take your path, and the Lord be with you. But if you want a place where every power you have can be utilized in the development of a great, a growing, a noble-hearted and an appreciative brotherhood, then stay where you are, plan the greatest things of which you are capable, accept the humblest tasks that fall to your hands, and count upon the divine blessing which comes without measure to those who help to bring in the kingdom of God.

Baptism and Dogma

Editors The Christian Century: If I get your view on the baptism question, it is that you would treat a candidate for baptism just as Methodists do, except that whereas they suggest and urge affusion, you would advocate immersion, the principle of freedom of choice being the same in both cases.

You assert, if I understand, that to act otherwise would be to affect dogmatism, and this you reject, at least with reference to baptism. Now a question. If we should not be dogmatic about baptism, why should we be so about the divinity of Jesus? Why not allow the candidate for church membership freedom of choice in his view of the nature of Christ?

I shall be glad to have an unequivocal reply from you, through the paper, on this matter.

Faternally,

B. H. CLEAVER.

Lewiston, Ill.

It is clear from the above letter that Mr. Cleaver entirely misconceives The Christian Century's view of baptism. If so clear-headed a reader as he has failed to understand our utterances, it calls upon us to present a resumé and restatement of our position not for his benefit alone, but for those who read with less discernment. We shall try, therefore, to be as "unequivocal" as possible.

The Christian Century adheres to the accepted custom of the Disciples of Christ in the practice of immersion only. How the conception implied in Mr. Cleaver's first paragraph above could be deduced from any of our statements we cannot imagine.

We see reasons enough why no other form except immersion should be administered. Among these reasons the only one that we have felt it necessary to state is the fact that the practice of any form except immersion is divisive and is bound to continue to be divisive as long as there is an immersionist conscience in Christendom. The practice of immersion only, is not divisive; it is unifying; all evangelical churches already practice it; it is the common denominator of the baptisms.

Apart from other reasons this one consideration alone is decisive with us because of our conviction that there should be no divisions among God's people. Pleading for union as we do we would be inconsistent if not dishonest were we to do those things which have been and still are the occasions of division in Christ's church.

If any reader will point out how a Baptist church and a Congregational church, for example, in a local community can unite, without the sacrifice of conscience, upon the practice of any other form of initiation than immersion only, he will make a distinct contribution to the problem of Christian union.

In its adherence to the prevailing practice of the Disciples of Christ on the baptism question The Christian Century is not guided by dogmatic considerations. We do not believe that immersion is essential to salvation. Neither do we believe that it is an arbitrary test of faith. Nor do we believe that immersed Christians show signs of having been buried with Christ and rising with him to walk in newness of life, which sprinkled Christians do not show.

To our mind the immersion dogma is pure fiction, as most dogmas are. It is based upon a literalistic method of reading the Bible. It assumes a legal relationship of God to man which is to us, intellectually unthinkable and morally repugnant. It makes God finical. It puts Christ in the attitude of contradicting in his great commission what he had been teaching through his entire ministry.

It is not dogma, therefore, that is decisive in our advocacy of the Disciples' position, but the love of Christ. We believe that the unification of the forces of evangelical Christianity is the immediate, imperative and most conspicuous duty that fronts the church today. To allow the scandal of sectarianism to continue while we argue longer about the immersion dogma, or any other dogma, is a sin against Christ. His prayer for the unity of his disciples constitutes the most mandatory commandment which rests upon the church.

Our decisive, if not supreme, reason, then, for practicing immersion and immersion only, is not that Christ commands it—that is a point in dispute among Christ's followers, with a probable great majority denying that he does command it—but that Christ's prayer commands Christian union, and the practice of any other form save immersion hinders and indefinitely postpones the answer to the Master's prayer.

As to the candidate's "freedom of choice" in his view of the nature of Christ we have only to say that we do allow such freedom, and the Disciples have always allowed it and taken pride in the fact that with them no particular theological classification of Jesus was regarded as prerequisite to church membership. Probably it will be difficult to find two independent minds among us who agree in their conceptions of the nature of Jesus. Faith in Christ, the Disciples have always taught, is not an intellectual

classification of him, but a personal acceptance of him as divine Leader, Lord and Savior.

The one thing which, from the very start, the Disciples of Christ have opposed is the setting up of a human creed or dogma as a test of fellowship.

Whether that dogma is on the subject of future punishment, eternal predestination, the so-called Trinity, the nature of Christ, immersion-baptism, or any other subject—the essential principle and true spirit of the Disciples' movement for Christian union will not tolerate that it be made a cause of division among Christ's people.

The visit of Mr. Roosevelt to Rome developed even more plainly than that of Mr. Fairbanks the intolerant attitude of the Vatican toward all who are not the open adherents of the Roman Catholic faith. It was a semblance of excuse for the conduct of papal authorities in declining to have Mr. Fairbanks presented to the Pope after he had made an address before the Methodist church in Rome. It is, of course, well-known that the relations between the Pope and the Protestants in the Eternal City are exceedingly hostile. Protestantism has been making so many inroads upon papal authority that the Vatican is unwilling to grant the least recognition to any who represent Protestant interests. But Mr. Roosevelt had made no arrangements of any sort to address the Protestants, nor did he intend to do so. He came as a visitor of note, the most distinguished American of his time, and the conduct of the Pope in refusing to receive him unless he put himself under bonds to keep the peace, as it were, was an affront so unwarranted as to make impossible any interview. The Christian churches throughout the world will be thankful that Mr. Roosevelt preserved the dignity of an American citizen and a Christian in an incident which so thoroughly illustrates the spirit of medievalism in the Roman church. Those most humiliated by the incident are the Roman Catholics themselves, many of whom, if their own expressions are to be trusted, feel that a grave and unwarranted mistake was made by the Vatican authorities by their conduct on this occasion.

The Central Young Men's Christian Association of Chicago is engaged in a heroic effort to greatly increase its endowment fund, which received new impulse a year ago, when the association celebrated its fiftieth anniversary. At that time steps were made to increase the endowment by a fresh gift of \$1,000,000. Nearly three-fourths of this was raised. During the present week the effort is being made not only to complete this subscription, but to add about \$150,000 more, so that several of the departments of the association may share in the benefits along with the central department. It seems almost an impossible thing to accomplish, yet with 100 canvassers the daily work is being pushed with such persistence that the promise of success within the brief period planned is excellent. A great dial has been placed prominently in the business section of the city, on which the moving hand indicates the growth of the subscription towards the sum total of \$1,150,000. When this immense task is achieved it is probable that the largest single endowment for religious purposes ever made will have been completed.

The question of the unification of our missionary work continues to receive increasing attention. The examples of most of our religious neighbors would seem to show the advantage of such a combination of executive action. It is the feeling where the plan of unification has been tried that much friction between the various missionary interests is avoided, and many economies are rendered possible that hitherto were beyond reach. The Disciples need to reduce their missionary machinery to a businesslike and satisfactory method by such a unification of their forces. People need to be educated to missionary and philanthropic work, rather than to some particular form of missions and philanthropy.

We are very glad to note the fact that the American Christian Missionary Society is pursuing the plan of organizing a campaign for its president, Peter Ainslie of Baltimore. Arrangements have been made for him to address representative gatherings of Disciples in quite a number of the leading cities of our brotherhood. We are certain that his message will emphasize the great issues now before the Disciples, and put appropriate insistence upon the work of this decade, the first in our second century. This campaign is in harmony with a suggestion made by The Christian Century some weeks ago, and it is our conviction that the results will be of immensely valuable character.

The Suffering of the Righteous

In the first chapter of Job the suffering of the righteous is a test of sincerity and disinterestedness. It is boldly asserted that Job fears God because it pays in worldly possessions and that if prosperity forsakes him he will renounce God. Job, however, holds fast to his integrity when he knows that all his property is gone and his children are dead. This test of faith is of immense practical use today. Every disciple of Jesus has a chance to meet it. There is no need of creating arbitrary tests of men's integrity; those who do this get for themselves the reputation of fanatics and fools. The work of the world compels good men to suffer if they are loyal to their convictions. The man outside the church believes in the church when churchmen have sensible plans for the betterment of the world and are willing to sacrifice for the sake of the gospel.

The great, original thinkers of religion have endured much. Not out of the study of the philosopher, but out of the hard experiences of common life have come the satisfying interpretations of experience. Why this should be so we may not be able to understand, but that it is so hardly admits of doubt. It was Jeremiah, the persecuted prophet of Judah's last days, who saw the truth of individualism in religion and created an epoch in the history of faith. The author of our salvation was himself made perfect through suffering. The insight of the easy-going man is never profound. His thinking is of the surface variety. In our more serious moments we have no confidence in his judgment. His statements about spiritual matters are usually sheer nonsense.

The road to freedom is through suffering. If we make it the first and most important rule of our lives to avoid pain, we shall be the slaves of animalism. Of course it is our duty to fight pain. The bodily afflictions of men challenge us to the warfare against disease. There is no virtue in a high death rate. We have no right to feel pious because we are sick. We ought to be ashamed of ourselves for violating the laws of health. Nevertheless, they are slaves who seek nothing larger than personal comfort. The world does not seem to be constructed for the benefit of men and women who choose to live without taking thought for anything except their own convenience. Extraordinary stupidity may keep such persons from discovering the slavery of this sort of life.

The friends of Job reasoned that sin had brought upon him his troubles. It was the common opinion of the day that all suffering was due to sin. The extreme misfortune of Job was accepted as evidence that he was a great sinner. He was merely experiencing the punishment merited by his wickedness. There was, then, no problem of the suffering righteous in Job's day. The righteous man was supposed to be prosperous and happy. The favor of God was manifested in the warding off of ruin to his property and of disease that threatened his body. The man who experienced trouble regarded himself as a sinner. But Job was unwilling to deny the testimony of his own conscience and submit the judgment of his conduct to external circumstances. Since he could not see any reason in his past life for the calamities with which he was afflicted, he stoutly refused to admit that they were due to his sin. He declared himself free from the prevailing opinion and he won the freedom of all men who receive instruction from him.

If we wish to have fellowship with the benefactors of the race, we must not shun the painful tasks. The book of Job does not give us the final word on the problem of suffering. When we read its last sentence, we have not had our questions answered. Jesus reminded his disciples that when they were persecuted they ought to rejoice, for so were the prophets of old treated. We estimate ourselves by the company we keep. The deserter from the army finds himself put in a class that he abhors. The satisfaction the old soldier has in looking over his army record is in a very large measure due to the feeling that he belongs to the company of patriotic men of all ages. He likes the company in which he is placed. We may not be pleased with the way this world is run and we may say what we think are wise things about the laws to which we are compelled to submit, but unless we endure hardness neither we nor anybody else will be ignorant of the fact that we belong to the class of parasites. Suffering is redemptive and the real benefactors of the world are giving themselves for its redemption. We cannot be of much use in relieving distress and in turning men from sin if we stand in a sheltered and comfortable corner and watch the weak and ignorant and sinful as they struggle against evil conditions and evil passions.

Midweek Service, April 20. Job 1.

Social Survey

By Alva W. Taylor

Rome and Politics

The Roosevelt incident in Rome illustrates the persistency with which the Roman church clings to its ancient ecclesiastic privileges and attempts to enforce them in matters of modern times. American politicians are careful not to offend the Catholic vote, for there is yet an awesome regard for the power of the priest to influence his people in any matter that impinges on the welfare of the church.

The chief political interests of Rome today center in France, where an election is coming soon and the Briand Ministry has the enmity of Rome for having made the schools state instead of church institutions. The ecclesiastics are centering all power for its defeat and the restoration of education to the church. It is a safe prophecy that France will never give up her schools to Rome again.

To Pension 17,000,000 Workers

The French Senate has passed Premier Briand's bill for the pensioning of the working aged. It will benefit some 17,000,000 people. Those who are sixty-five years of age and have been working for thirty years will be eligible to its benefits. The law will obligate workingmen to contribute \$1.80, women \$1.20, and children 90c per annum. The employer must make an equal contribution. The state will contribute about \$36,000,000 per year, the remainder of what it is estimated will be necessary to meet the obligations involved. The pensions will run from \$83.00 per year up to about \$140.00. The benefits are thus fairly comparable to those of the British law.

The Deputies will doubtless pass the measure substantially as it came from the senate. It will add greatly to the popularity of the Briand Ministry and bring great relief to the aged poor of the republic. With the economical habits of life and the lower cost of living in France, what would seem a small sum to us will prove a great boon and relieve much distress as well as largely abolish the expenses of poor relief.

Mr. Carnegie's Belated Ethics

Mr. Carnegie says many wise and wholesome things. His advocacy of peace and his ideas on many economic issues have marked him for a man of large and generous nature, possessing the true spirit of the statesman and philanthropist. But his lament over the Pittsburgh grafters is pathetic, not so much because of the weeping of the Laird himself as for the fact that he would weep over self-confessed looters of public confidence and traders in public trust. "He gave money for the vacation of that street," says the tearful millionaire, "and he thought it was alright, no doubt. I am sure he thought it was alright and if I were a member of that committee up above I would pardon him sure. He didn't know the rascals he was dealing with." Who were the rascals? None but the men St. Andrew's virtuous friend bribed and whose greater crime must have been that they afterwards confessed that he bribed them. Poor, honest millionaire who "gave money for the vacation of that street" and who "thought it was alright, no doubt"! Diabolical deceivers who took that honest money and then confessed that they took it and so involved the good man who gave it to them! Surely our aged, canny Scot has suffered from a revival of some old time ethics of the Homestead days. It is a sad moral lapse for one of his eminent preaching ability and unusually high civic standards.

What Massachusetts Thinks of the Tariff

It will be recalled that the Republican majority of 60,000 was reduced to one of but 8,000 last autumn, while Mr. Foss, candidate for lieutenant-governor, was defeated by but 5,000. This was no doubt because one of the great manufacturing states of the union was not pleased with stand-pat tariff leaders. This same Eugene B. Foss has just recently been elected to Congress on the Democratic ticket by a plurality of over 5,000, in a district that is Republican by more than 14,000. His campaign was an avowed attack on the Payne-Aldrich tariff bill.

There were doubtless other considerations entering into the campaign, but no minor considerations could account for a total turnover of nearly 20,000 votes. Mr. Foss was once a Republican, but his radical tariff reform ideas drove him into the ranks of the opposition. His whole political career has been one of radical protest against high tariff, therefore his victory is all the more signally a defeat for the Payne-Aldrich law.

Massachusetts is the most nearly an exclusively manufacturing state of any in the union. A larger percentage of her people live in factory towns and by factory work than any other. Her tendency toward tariff reform shows that she is not convinced that the present high tariff is fulfilling its functions as even a protective measure, but has come to be the means of defeating the small manufacturer by increasing the power of the trust, and instead of helping the workingman, hurts him by raising the cost of living, taxing out the raw product, and making the trust so powerful that his wages are lowered, while the larger profit goes into the pocket of the monopoly. In other words, the tariff principle, enacted to increase the workingman's wages, has run to seed and become the entrenched privilege of corporate monopoly.

Chicago's Saloon Fight

The invalidating of the Chicago local option petition reveals the size of the scare thrown into the saloon crowd by the effort to take a vote in that city. It is now revealed that the decision of the election commissioners that a man was not a registered voter within the meaning of the statute was only a part of the means used to get away from the consequences of a vote. The fact seems to be that the commissioners had no right to so much as examine the petition at all or to pass upon the question of what constituted a valid petitioner under the statute. If this be so, their offense was not in ruling the election out on a technicality alone, but in usurping judicial powers and making any examination of the petition.

The same contention was made before the commissioners at Springfield, Ill., and a judge of the Circuit Court cited the opinion of two previous test cases in ruling that the commissioners were not the proper authorities to examine the petition. The Attorney General of the state gave the same opinion. A few days previous to the Chicago decision by the commissioners, the Supreme Court of Michigan decided a like case for that state and denied that such a power existed. It will thus be seen that there was plenty of precedent for the election commissioners to refuse to go behind the face of the petition, and none for their action in usurping judicial powers, let alone in the giving of an unjudicial decision after usurping them.

Illinois Local Option Elections

The liquor interests profess great satisfaction with the result of the local option election in Illinois. They won back several of the larger cities and lost but one or two. Among the smaller towns, the great majority are yet with the "drys." Clinton, Decatur, Dixon, Mattoon, Rockford, and Pontiac went back to the "wet" column. In three cases the majority was much smaller than that of the "drys" two years ago, and in no case was it large at all. Canton and Monmouth went "dry," while Galesburg, Carbondale, Champaign, and Urbana remain in the "dry" column. Springfield, Bloomington and Lincoln remain "wet." The net results are that the "wets" won in 111 towns and cities, while the "drys" won in 131. The vote for the "wets" in the larger places gives them a majority of the total vote cast, but it must be remembered that few of the safe "dry" towns voted, while many of the safe "wet" ones were put to the test, and the fact that the "wets" may claim the majority testifies to nothing more than that the "drys" dared most where doubts were greatest.

Is the election a reversal? Not at all. Anti-saloon gains are to be always counted net. That all the remarkable gains of two years ago could be held, even the most sanguine never expected. That the final settlement is more nearly effected now than two years ago, none will conclude. Two years hence several of these cities and many of these towns will be won back, while others will be lost, but the net victory will be increasingly for the "drys" as time goes on. With a county option law it is safe to say that 90 per cent of the state outside the larger cities will go "dry" and stay "dry." Without a county option law, thousands are practically disfranchised from voting on the question in the towns and villages where the only saloons that affect them are conducted. A Search and Seizure Act will make the law effective and it is safe to say that the reversals are more due to lack of enforcement than to any other cause.

Socialist Victory in Milwaukee

The most surprising city election in the country on April 5 was that in Milwaukee. The Socialists won the election by a plurality of 8,000, the largest ever given any party in the city's history. In round numbers their candidate, Emil Seidel, received 28,000 votes, while the Democratic candidate received 20,000, and the Republican but 11,000. The entire Socialist ticket was also elected. They

elected all six of the aldermen-at-large, and carried fourteen out of the twenty-three wards. This will give them absolute control of the municipality and prove an interesting experiment in American city government for the next two years at least.

Milwaukee is practically a German city. A majority of its population were either born in Germany or are of German parentage. Fully one-third of its population were born abroad. Its type of life is Germanic and its politics is now such as that of most German cities would be if every man had a vote and there was no coercion in the Fatherland. Its socialism is also of the same brand. The nervous need not be alarmed. Milwaukee Socialists do not carry firebrands nor decry all property holding. The new administration was elected on a platform that was practically the same as that upon which both the candidates of the old parties ran. It demanded the Initiative and Referendum, an eight-hour working day, three-cent car fares with a seat for every passenger, municipal ownership of such natural monopolies as light, telephone and transportation, clean street cars (by the Glasgow plan), municipal ice plant, and that the corporations be compelled to pay taxes equitably with other property. Both the old party platforms demanded practically the same items.

It seems the people wanted the Socialists to have a try. The other parties had made and broken promises until they had forfeited any right to confidence. Thus it is that the people of one of the most misgoverned cities in the country turn to the most radical party for a solution of their perplexities.

The Children of the Poor and the Death Rate

The Milk Committee of New York City has finished a canvass to determine the relative death rate for children among the rich and the poor. They found the birth rate to be approximately one to every two hundred per annum among the rich, and one to every eighteen among the poor. The death rate for children under one year was practically a negligible quantity among the rich, while among the poor it was one out of every twenty-five.

These figures are hardly conclusive, however significant as they are as an index. They covered too short a time, and being made in characteristic districts only, have not the scope that other investigations have given.

In Erfurt, Germany, an investigation covering twenty years showed that the death rate for infants under one year was eighty-nine to the thousand among the rich, while among the poor it was 505 per thousand and 173 among the middle working classes. A general summary has estimated the rate to be 8 per cent for the rich, and 40 per cent for the poor. Germany shows the largest mortality of the three nations, including that empire, Britain, and the United States.

The effect of tenement life is shown in the following table. Where the tenement was one room the death rate was found to be 219 per 1,000; where two rooms it was 157 per 1,000; where three rooms it was 141, and where four rooms but 99 per 1,000. The effect of tenement life is shown by the fact that while the general death rate is decreasing, that of infants is increasing, owing to unsanitary conditions, malnutrition and neglect through mothers being compelled to work. In the New York Hospital for Children, 75 per cent of the deaths are due to malnutrition.

In London statistics have been collected for the three classes. It was found that among the rich, 18 per cent die before five years of age, while among the poor, 55 per cent die in the same period, and that among the middle class 36 per cent are lost for the same period.

A century ago one-half of London's population died before they became twenty years of age. Today one-half live to the age of fifty-four. In Prussia, two-thirds of the children died before reaching the age of ten, while now less than one-third go to their graves at that tender age. Fifty years ago twenty-seven out of every 100 children in New York city died in their first year, while today the average is but sixteen.

The infant mortality is yet great among the colored folk of the southern cities. It totals about thirty-nine out of every 100 before the first year of life is gone. In Charleston it was found to be forty-two. In the country districts of the south the rate is twenty-two per 100 for the colored people.

A high infant mortality demonstrates either a low state of civilization and intelligence or an environment that is disastrous to life. In the Philippines and among the negroes of our southern cities it is the former more than the latter. In our crowded tenements it is the latter more than the former. The fact that the cities show greatly increased mortality for infants over the country districts in all countries shows conclusively the effects of crowding among the poor and the need of governmental supervision of living conditions.

The Gospel and High-Churchism

Use and Abuse of Ritualism in the Church

By Rev. Orvis F. Jordan

Editors' Note: Mr. Jordan has appeared in the columns of *The Christian Century* so many times as a practical worker and administrator of Chicago missions that our readers who are not acquainted with him personally or with his specifically religious ministry in Evanston may not know of the richer notes that enter into his preaching. We have asked him to interpret the Gospel in the light of present day tendencies in a series of four articles. He has chosen as the typical and characteristic movements in today's serious life the following: High-churchism, Revivalism, Christian Science and Liberalism. The present article on the Gospel and High-churchism will be followed by similar articles on the other topics.

The nineteenth century will doubtless be known in the history of the church as the age of criticism. Among the forces that have been counter to this critical movement, none will be accorded a more important place than the high church movement. In its fundamental premises, it stands across the path of the modern movement at almost every important point. While the modern has been exalting the new, the high church theologian has pleaded for the medieval and has brought to light many forgotten virtues of the past.

The Tractarian Movement.

The Tractarian movement in England began early in the thirties of the last century. It was a time of spiritual deadness in the established church. Non-conformity had made great advance and the Establishment had come to be wholly under the domination of Low Church tendencies. It was at this time that a group of pious men found each other at Oxford, the mother of religious movements, and planned for a spiritual revival in the church through a new appeal for the church and her sacraments. Foremost in this brilliant group was Newman who later became a Romanist. We are all indebted to him for his beautiful hymn, "Lead Kindly Light." Another of this group was Keble. We are still singing his hymn, "Sun of My Soul, Thou Saviour Dear." In his utter self-abnegation, he retired to a country parish and lived his beautiful life in the service of people who probably never realized what a treasure they had in their parish priest. In this group was Dr. Pusey who had recently returned from a German university. He brought the tidings of the rise of the school of criticism in Germany and the prophecy that it would invade Anglican territory. He prepared himself to meet this school with the best scholarship that he could command. There were other younger men who later gave their names to fame. Great preachers arose advocating the return to the medieval conception of the church. Obscure scholars came into public attention through the translation of the writings of the fathers into English. Such novelists as Scott helped them in making the middle ages to stand no longer as the symbol of cruelty and superstition but as the ideal era of faith. Later, great statesmen like Gladstone gave them prestige with the powers that be, until, today, the high church movement is the dominant tendency in the Anglican church.

The movement made its first public appearance through a series of tracts that were scattered all over Great Britain and put especially into the hands of every Anglican clergyman. These tracts advocated the return to the ancient practices of prayer and fasting. They took the point of view that baptism was for the remission of sins in the catholic sense. They insisted upon the real presence in the sacrament. They thought it advisable to encourage celibacy among the clergy, though it should not be required. They advocated a greater freedom of the church and looked with jealousy upon the usurpations of power by the government in church affairs. They laid especial stress upon

the apostolic succession of the Anglican church, insisting that the bishops of the church had an unbroken succession from the apostles which gave validity to the priestly orders.

As these tracts burst upon England at the time of prevailing low church and broad church opinions, the effect may well be imagined. The new party was accused of being in league with Rome. Newman was censured by the bishop and went into the Roman church, from which vantage ground he fulminated



ORVIS F. JORDAN, PASTOR AT EVANSTON AND SECRETARY CHICAGO MISSIONS.

against the English church. This but deepened the conviction that there was treachery. In such books as Walsh's "Secret History of the Oxford Movement," the movement is interpreted entirely from this point of view. It is only fair to say, however, that Newman was the only great leader who ever left his church.

Revival of the Liturgy.

The originators of the movement had done nothing to change the liturgy. It was entirely logical, however, that a reversion to the medieval point of view should carry with it a revival of the liturgy and customs of that period. The saints' days were kept with new interest. The priest adorned himself with more care as to his robes and vestments. There were now candles before the altars and the people were encouraged to pray before the crucifix. This change in the forms of worship widened the breach between the three parties of the church until only the advantages of the establishment kept them all in the same ecclesiastical body.

As the movement is now at its full tide, it is time to undertake some valuation of it. We must admit first of all that it has done more to revive vital piety than anything in the religious world since the days of the

Wesleys. If the high-churchman prays before a crucifix, he prays, and that is more than can be said of many evangelicals. Worship is one of the great and permanent elements of religion. Indeed some would not make religion anything other than worship. When the instinct for prayer dies in a religious body, the organization is nigh unto death. The Anglican church, which came to this country among the first of the religious bodies and which has been outstripped here by almost every competitor, is now growing with a rate of gain that has great significance. There can be no doubt that this growth is in the high-church dioceses and is the direct result of the revival of vital piety.

Another important service of the movement has been to direct attention to the value of the church as a social institution. Under the individualism of the French Revolution, men came to question the utility of every social institution. Our age, however, is sounding another note. We have labor unions and trusts. These are signs of the times, when we are organizing a new society every day and continually emphasizing the value of organization. It is quite as absurd for a man to say he will get an education without schools as to speak of living a religious life without the church. In all ordinary cases, the institution is essential to the accomplishment of individual aims.

Nor need we deprecate the revival of interest in form and ceremony. All churches have forms of some sort. Some have haphazard methods. It has not been unknown for a Protestant church to start worship by ringing a Sunday-school call bell. In most cases, no attention has been given to the aesthetic side of the ordinances. All this has created disgust in men who are used to beautiful ritual in the lodges and who like to see things done decently and in order. The men have never been made to see the value of mob methods of conducting worship and they are to be found in Episcopal churches in larger proportion than in any other church.

It has been good, too, that the consciousness of historic continuity has been revived in the church. It is a consciousness that does not depend after all upon so mechanical a matter as the laying on of hands by bishops. It is a consciousness that all of us can have. It will greatly dignify our work and our message, and we might all preach more from the lives of the saints without taking any risk of reviving the worship of the saints in our churches. It is only fair, however, that we should square up this movement with the earliest ideals of the church's life. Do high-churchism and the gospel agree? There is no more abused word in our vocabulary than the word gospel. Every one with a hobby to ride speaks of his "full" gospel. Whether it is the holy jumpers, or millennial dawn, or Dowie—all claim to have the "full" gospel. It is no difficult matter, however, to find in what sense Jesus and Paul employed this good word. With Jesus it was the "gospel of the Kingdom." He believed that the new order that was imminent would bring great blessings and that the announcement of the kingdom was good news. Paul spoke of the Kingdom but far more of the King. Jesus

of Nazareth was the fulfilment of Messianic hope. He was to return soon to complete his work. Through his resurrection, all his disciples had hope of eternal life. This was indeed gospel. The emphasis upon the importance of the King led the church finally to call everything gospel that in any way related to the life and words of Jesus, and the narratives of his life were called gospels. In comparing any modern party or tendency with the exponents of the gospel in the early church, we must ask not only as to the content of their teaching but also as to their distribution of emphasis. Does the high-church movement teach the same things and give the same emphasis as Jesus and his apostles?

The high church movement has no New Testament authority for the spiritual power which it claims flows from the sacrament. Nowhere in the New Testament is there anything that looks like the sacrifice of the mass. Jesus' whole point of view was radically opposed to the sacramental view-point. These high-church brethren have sometimes

told us that they believed that the Disciples held their view of baptism. A few Disciples perhaps do, but these also have been guilty of a perversion of the emphasis of the New Testament in talking a great deal on a subject which receives but scant attention in the early church.

We find also a difference in the view of the church as taught in the New Testament and in the writings of these modern theologians. Both emphasize the importance of the church but in different ways. The New Testament makes the church in a mystical sense the body of Christ. The high-church sees not the spiritual church, but the visible historic organization and tries to idealize an organization that has made many mistakes. The New Testament shows the evolution of the officers of the church and leaves no word indicating that any system of officers is essential to the life of the church. The high church movement insists that where there is no bishop, there is no church, ruling out all the earlier churches of the New Testament

period, and really breaking their own historic succession.

The high-church movement has looked for the wrong evidences of the Christian life. With them it is confirmation by a bishop. With Paul it is the graces of the spirit. The early church had parties. The most radical was the one at Jerusalem as opposed to the more liberal churches founded by Paul. These two different tendencies worked together with mutual understanding and sympathy, however, as contrasted with the bald proselyting campaign carried on by the present high church movement. Paul recognized goodness wherever he found it. This movement must first have the imprimatur of the bishop before it will recognize goodness.

There are not lacking signs that the high-church point of view is invading other bodies. Any church that claims to be the only apostolic church has already started on the road. Some of the southern Baptists have claimed apostolic succession. Need we say that a few closer home have taken a somewhat similar position?

Workingmen Look to Church for Help

An Address Delivered at the Chicago Sunday Evening Club

By Charles Stelzle

Rev. Charles Stelzle, superintendent of the Presbyterian department of church and labor, representing the general assembly of the Presbyterian church in America, speaking recently before the Sunday Evening club at Orchestra hall, declared that the modern church must adopt new methods and agencies if it desires to win to its support the laboring men of America. He spoke on "Capturing the Labor Movement."

"Twenty-five years ago," said Mr. Stelzle, a famous French statesman said that the social problem is a fad upon which serious minded statesmen should waste no time. To day no serious minded man will question the fact that the social problem is the most important that confronts us.

"This awakening has come none too soon, for already the horizon is dark with clouds of social unrest, which may either distill into blessed showers, or break upon us in a storm of fury. There are thousands of people who are being deluded by the vain hope that if they can abolish the labor union they will have solved the labor question. These men forget that the labor union is not the labor question. If every labor union in existence were wiped out today the labor question would still be present, and I sometimes think, in a more aggravated form than we have it today.

Industrial Democracy is Coming.

"There are forces organized and unorganized which are comprised in the labor movement. It includes the 25,000,000 socialists of the world, 9,000,000 of whom have cast their ballots for socialist candidates. It embraces the 9,000,000 trade unionists from every land. It includes that movement among the Russian peasantry, 20,000 of whom in a recent year suffered martyrs' deaths because of their belief in the ideal which somebody had given them.

"It includes the movement among the working people in Germany, 40 per cent of whose entire population are working and voting for the success of the social democracy in that country. It embraces the movements among the working people of England, in Italy, in Austria, in Australia, to say nothing about the social unrest that exists in our own country. In view of this it does not require a very wise man to say that this is the era of the common man.

"Slowly but surely the masses of the peo-

ple are coming to their own. For long years they fought for the religious democracy—and they won. Then for 400 years they shed their blood upon the battlefield in the struggle for the political democracy—and they conquered. Today they are fighting for the industrial democracy, and no human power can stop their onward march. This, then, is the labor movement, and we dare not be sidetracked in our discussion of it by a specious argument against the labor union. Important as the labor union may be, it is a mere incident in the industrial evolution through which we are passing.

"There is so much religion in the labor movement and so much social unrest in the church that some day it will become a question as to whether the church will capture the labor movement or whether the labor movement will capture the church. We hear a good deal in these days about the church saving the masses, but some day the masses and they will agree in this—all of them will and spiritual vision the people are bound to perish, but without the rugged strength that comes with and through the common people the church is going to fail.

Christ is Honored by Labor.

"The great mass of working people almost universally honor Jesus Christ as their Friend and Leader, and most of them believe in His divinity. The average workingman is naturally religious, although that religion may not always be expressed in the accepted orthodox manner. The labor question is fundamentally a moral and religious problem. In the end there will be not simply one answer to the social question, but many, but they will agree in this—all of them will be religious. History has prophesied it. The best labor leaders have come to recognize it. The social reform measures that workingmen are hearing most about today indicate it.

"Socialism, communism, and anarchism, stripped of their practical programs, are moral and religious problems, and before any one of them can be successfully introduced there must first of all be a radical change in the naturally selfish hearts of men. Josh Billings once said, 'Before you can have an honest horse race you must have an honest human race.' Workingmen are today responding to the appeal of the church as they have rarely done during any time in the history of the labor movement in this country.

"The tendency of the American workingman today is toward the church rather than away from it, and this statement is based not merely upon a local experience, but upon an experience which is as wide as America and comes as the result of a study of practically every industrial center in the United States.

Church Must Use New Methods.

"For these reasons the church is already supreme in the matter of capturing the labor movement. Unfortunately, however, the vision of the church has been too narrow. When the church has thought of the great mass of the people outside of its doors, and when it has planned some method whereby it might reach them, it has usually planned simply for an evangelistic campaign.

"I believe in evangelism, but I would say very emphatically that no amount of evangelistic work engaged in for the purpose of reaching the masses can ever take the place of some other things that the church must do if it would capture the labor movement. What must the workingmen find in the church, and what must the church do in order to permanently retain its hold upon workingmen?

First, the workingman must find in the church an absolute sincerity. Betrayed so often by those who have posed as his friends and made to believe that all business is a trick of which he is the victim, it is not surprising that the average workingman has come to be suspicious of every movement which pretends to be in his interest. Sometimes the very men who have betrayed him in political life and in economic life have been prominent in the work of the church.

"We forget sometimes that the church is simply a means to an end in itself. Let us talk less about building up the church and more about building up the people. Jesus did not heal the sick in order that they might come to hear Him preach. He healed them because He had compassion on them and because they needed healing.

"The workingman must find in the church a greater democracy. There is nothing that he resents quite so quickly as the spirit of patronage or paternalism. The spirit of democracy is found in the organizations with which he is now identified—the trades unions, the lodge—and even in the saloon, where a single 5 cent piece places a man on

(Continued on page 17.)

Prominent Chicago Laymen in Missionary Movement



H. P. Crowell.



E. M. Bowman.



B. F. Firman.



W. A. Petersen.



Prof. Shailer Mathews.

Men's National Missionary Congress

Chicago, May 3—6, 1910

Provisional Program

TUESDAY, MAY 3—3 P. M.

1. The Will of Christ for the World.
2. A World-Wide Purpose in the Life of a Christian.

7:45 P. M.

1. Laymen and Missions.
2. America's World-Responsibility.
3. The Supreme Opportunity of Our Generation.

WEDNESDAY, MAY 4—10 A. M.

The National Missionary Campaign.

1. The Power of the Whole Appeal to the Whole Church.
2. The Nation's Response to the National Campaign.
3. What Laymen Can Do for Missions.
4. Business System in Missionary Finance.

3 P. M.

Sectional Conferences. I. Physicians and Surgeons.

1. The Unnecessary Burden of Suffering in the Non-Christian World.
2. How Non-Christian Ideas and Practices Affect Physical Life and Health.
3. The Debt of Medical Science to Missions.
4. The Peculiar Opportunity of the Medical Missionary.
5. The Place of Medical Colleges in Mission Fields.

II. Ministers.

1. The Spiritual Significance of the Laymen's Missionary Movement.
2. How a Minister May Miss His Opportunity of Leadership.
3. How Explain the Church's Failure to Be More Alive to Its Primary Work of Spreading the Kingdom Throughout the World?
4. The Church the Force; the Work the Field.
5. How Can Laymen Be Enlisted and Developed as Missionary Advocates and Organizers?

6. The Power of the World-Appeal to Attract and Hold Strong Men.

III. Church Officers.

1. Features of a Standard Missionary church.
2. The Responsibility of Church Officers in Setting the Missionary Standards for the Church.
3. What Policy Should Church Officers Adopt in Order to Produce and Maintain Proper Missionary Interest in a Church?
4. What Financial Methods Produce the Best Results?
5. Reasons for Having a Separate Treasurer to Handle the Missionary and Benevolent Funds of the Church.
6. The Effect of an Aggressive and Adequate Policy on the Spiritual and Financial Life of the Church Itself.

IV. Sunday School Workers and Bible Class Teachers and Officers.

1. The Opportunity in Adult Bible Classes to Promote Missions.
2. Practical Methods of Missionary Instruction in the Sunday School.
3. Advantages of Having All Sunday School Offerings Used for Missionary Purposes.
4. The Contribution Which the Sunday School May Make to the Evangelization of the World.

V. Business Men.

1. Some Principles of Business That Have Application to the Missionary Enterprise.
2. Opportunities for Business Men on Mission Fields.
3. Business System in Missionary Finance.
4. The Art of Advertising Missions.
5. What Business Men Are Now Doing to Promote Missions.
6. The Necessity of An Adequate Financial Basis for the Evangelization of the World.
7. The Commercial and Economic Fruitage of Missions.

VI. Lawyers.

1. Some of the Flagrant Injustices of the Non-Christian World.
2. Interesting Legal Questions That Arise on the Mission Fields.
3. Why Missions Should Appeal to Lawyers.
4. How Lawyers Can Be of Special Use in Promoting Missions.

VII. Brotherhoods.

1. The Scope and Significance of the Brotherhood Movement.
2. The Best Proved Methods of Developing Lay Readers in the Church.
3. The Brotherhood and Volunteer Preaching.
4. The Brotherhood Task in America.
5. Will the Brotherhoods Back Up an Adequate Missionary Policy for the Evangelization of the World in This Generation? By What Method?

VIII. Editors.

1. Is the Denominational Missionary Periodical the Most Economical and Effective Method of Disseminating Missionary News?
2. The Growing Demand and Use by the Secular Press of Missionary News.
3. Are Our Religious Journals Meeting the Present Missionary Opportunity?
4. How Provide Missionary News Commensurate with the Awakening Abroad and the Uprising at Home?
- (3 P. M.—Simultaneous Mass Meeting for Women—A Survey of the World Field—Turkey, Southern Asia, Korea, Japan, China, Africa.)

7:45 P. M.

1. Southern Asia.
2. The Far East.
3. Africa and the Near East.

THURSDAY, MAY 5—10 A. M.

1. The Stewardship of Life.
2. The Church's Need of a World-Field.
3. The Nation's Power for Missions.

J. Campbell White,
Sec. Laymen's MovementDavid R. Forgan,
Pres. National City BankJ. Wilbur Messer,
Sec. Y. M. C. A.

McKenzie Cleland.



Frank H. Burt.

Secretary and Prominent Chicago Laymen in Missionary Movement

4. A Worthy National Missionary Policy. 3 P. M.

Conference of Congress Delegates on How to Conserve and Extend the Influences of the National Missionary Campaign.)

7:45 P. M.

(3 P. M.—Simultaneous Mass Meeting for Students.)

7:45 P. M.

1. The Mission of Christian Nations to the Non-Christian World.
2. Money and the Kingdom.
3. Prayer and the Kingdom.

FRIDAY, MAY 6—10 A. M. Three Immediate Demands.

1. An Adequate System of Christian Education in Non-Christian Lands.
2. The Development of a Medical Profession in the Far East.
3. The Impact of the West Upon the East Must Be Christianized.

3 P. M.

Conferences by Churches; Program Arranged by Mission Boards.

(3 P. M.—Simultaneous Mass Meeting for Women.)

7:45 P. M.

1. Brief Reports from All Conferences by Churches.
2. Adoption of National Missionary Policy.
3. The Spiritual Equipment for Our World-Task.
4. Christ, the Universal Savior.
5. The Hallelujah Chorus.

The following speakers, among others, are expected: Bishop C. P. Anderson, the Archbishop of the West Indies, Dr. George Alexander, Professor Apple, Ambassador Bryce, Dr. James L. Barton, Dr. Arthur J. Brown, Dr. Charles H. Bradt, Mr. H. M. Beardsley, Mr. Samuel B. Capen, Rev. S. J. Corey, Dr. George B. Cromer, Mr. Clement Chase, Dr. J. L. Dearing, Dr. O. S. Davis, Mr. George Sherwood Eddy, Dr. M. D. Eubank, Rev. Robert Freeman, Mr. R. H. Gardiner, Colonel Elijah W. Halford, Dr. Isaac Taylor Headland, Rev. Willis R. Hotchkiss, Dr. F. P. Haggard, Mr. Harry Wade Hicks, Professor J. T. Henderson, Mr. Arthur O. Holmes, Mr. Charles S. Holt, Dr. W. W. Keen, Dr. Howard A. Kelly, Rev. D. Clay Lilly, Dr. W. R. Lambuth, Bishop Arthur S. Lloyd, Mr. William H. Lewis, Dr.

Ira Landrith, Mr. Thomas Lippey, Mr. R. A. Long, Bishop William F. McDowell, Mr. J. A. Macdonald, Rev. J. P. McNaughton, Dr. E. Y. Mullins, Mr. John R. Mott, Mr. Alfred E. Marling, Mr. Silas H. McBee, Mr. Burton Mansfield, Mr. H. Walton Mitchell, Mr. George Wharton Pepper, Mr. John R. Pepper, Dr. W. H. Park, Hon. F. W. Parker, Bishop William A. Quayle, Bishop J. E. Robinson, N. W. Rowell, K. C.; Mr. Charles A. Rowland, Dr. T. B. Bay, Dr. Homer C. Stuntz, Mr. William C. Stoeber, Mr. Robert E. Speer, Dr. William E. Sweet, Judge Selden P. Spencer, Mr. John B. Sleman, Jr., Mr. S. Earl Taylor, Mr. J. Campbell White, Mr. Mornay Williams, Mr. John W. Wood, Hon. T. H. Yun, Dr. S. M. Zwemer.

The Association Quartet, which sang so acceptably at the Canadian Missionary Congress, and at the conventions of the Student Volunteer Movement, will sing at each session of the Congress.

The Apollo Club of Chicago will render "The Hallelujah Chorus" at the closing session of the Congress.

Our Readers' Opinions

Baptism and Fellowship

Another question has been thrust upon the Disciples relating to baptism and fellowship. In his recent book, "A Comprehensive History of the Disciples of Christ," Dr. W. T. Moore says: "While the Apostle Paul distinctly asserts in his letter to the Ephesians that there is one baptism, it is highly probable that there were at least three elements connected with this one baptism, viz., water, spirit and suffering. The action performed is immersion and if we should say that this one action takes place in at least three elements 'it is more than probable that this view of the matter would be not far from the truth.'"

This is a new thought evidently springing from a desire to treat this mooted question comprehensively. Such probabilities are not convincing and the attempt to put three such diverse conceptions as an immersion in water by a man, an overwhelming in the Holy Spirit by Christ and the submergence of the same human spirit at the same time in suffering by the devil into "one baptism," is repugnant to clear thinking.

He repudiates this confessed notion when speaking of the baptism in the Holy Spirit and referring to an alleged specific "habit of language," he says: "It is highly probable that the meaning is that, in all subjective uses of the Holy Spirit, reference is made to Spirit as an element, or as an essence, and that for the time being the personality of Spirit is distinctly suppressed in order to make the indwelling of Holy Spirit a thinkable reality. With this idea before us it is not difficult to understand Paul's statement to the Corinthians when he says, that 'in one Spirit were they all baptized into one body.'"

Such an indistinct suppression of the highest conception of Spirit for such a purpose is not considered with the dignity and candor that characterize the holy scriptures. That it is easy "to understand Paul's statement," means that the baptism that brings believers into the one body of Christ is the baptism of the Holy Spirit. If this be Paul's meaning in this passage (I. Cor. 12:13) the Disciples have been wrong in all their history as baptism in water is not the initiatory ordination, and "the vexed question" should be eliminated.

Dr. Richardson, in his work on the Office of the Holy Spirit, says, in substance: "John and the disciples of Jesus baptized in water.

Men can fulfil such a ministry. Christ alone can baptize in the Holy Spirit, hence he baptized no one in water. Baptism performed by men was an overwhelming of the person baptized by a submerging in water. Baptism performed by Christ was an overwhelming of persons baptized in the Holy Spirit which was poured out, shed forth, or came upon them in such fulness and copiousness as brought their own spirits into a position within the Holy Spirit so as to be in its power or under its direction. The recipients of the Spirit were said to be filled with the Spirit and the act of receiving it is described as drinking of the Spirit." Dr. Richardson shows that the baptism of the Holy Spirit is not limited to the Apostles on Pentecost, and Cornelius' household at Caesarea, and adds:

"It was the simple fact of the impartation to the Gentiles of the Holy Spirit by which unity was to be established in the body of Christ which at once removed all doubt. Unless this had been first done, they would not have been received to baptism or admitted to fellowship in the church. The fact undoubtedly shows furthermore, that God did not formerly forbear to give his Holy Spirit to those whose hearts were purified by faith, even without baptism, and that a want of faith, therefore, is the only insuperable obstacle to the reception of the Holy Spirit. It is, then, a just conclusion that he does not now withhold this precious gift from any true believer, even though he may, from ignorance of his duty, have remained unbaptized, in this age of religious error and confusion. This is a corollary, indeed, which necessarily follows from the concession that God has a people scattered among all religious parties." P. 116.

The Campbells discriminate between the essential and the formal in religion and the inward and the outward Christian. They reasoned on baptism under this dispensation of grace as Paul reasoned on circumcision with the Jews under a dispensation of law. (Rom. 2:25-29.) They regarded baptism as an immersion in water of a penitent believer into the names of Father, Son and Holy Spirit. If anything can be settled by the New Testament and the consensus of scholarship, they were unquestionably correct. They regarded it also as the first formal act of the obedience of faith. But they did not make this act or any other specific act, a standard of Christian state or character.

Since the world has for a long time been misled about baptism, they regarded an intelligent and consistent profession of faith in Christ as the formal reason for religious communion in all acts and ordinances of gospel worship. This has been the position and practice of the Disciples in all their history with few exceptions.

If then we bear faithful testimony on this as on other themes, and practice according to our conscientious convictions, we may consistently welcome to our fellowship all believers who bear the fruits of the Spirit even though we regard them defective in their formal, initial obedience.

As to the small matter of entering their names on church records, this, like the record itself, is a matter of order, or of expediency, to be determined by each local congregation, without prejudice, in view of local conditions and as to whether or not it will be to edification, according to Paul's law of expediency and the higher law of love.

Indianapolis, Ind.

W. L. HAYDEN.

"The Road to Yesterday"

Editors Christian Century: Believing that you are open to friendly criticism, and that you stand for the freedom in Christ, I offer these words regarding your editorial, "The Road to Yesterday," in current issue of your paper. I do not offer these in defense of the Christian Evangelist. Too many are alive to the defense of men and papers; but rather, I am dead in earnest in defending my Master and His word. Now to the point at issue: I am in the third year of my ministry with the church of Christ at Nickerson, Kansas. The work when I came was comparatively young and unorganized. A small house costing about \$1200—seating capacity 150—had been erected three years previous to my coming. This was done by about thirty members traveling "the road to yesterday." In our labors together with Him, we have outgrown these former conditions. Today we have a splendid workshop costing \$15,000, with seating capacity 750, a membership of 250—many of them coming from the denominations—and are thankful for the light and freedom which they now enjoy, and are loyal to the one Lord. At the time this work began there were already seven denominations at work in a town of 1,500. How foolish it was for these brethren with no "vision" to

insist on starting the work here, where already there were too many churches in a town of this size, and these were most bitterly opposed to having another work started. Now the question that arises is this: Have I done wrong and wasted my time and opportunity in leading the faithful band in the building of our new house of worship, and receiving many from denominationalism as a result of a plea for unity? We have here not only the scriptural plea for unity, but the practice of it, for many of our constituency came from the denominations. They have come from the Baptists, Presbyterians, Congregationalists, Methodists, United Brethren, Dunkards, Adventists and Universalists, having laid down all the things which divide for the Christ. If this sort of work is wrong here it is wrong everywhere, or at least throughout Kansas, because of the fact that the denominations have been the first upon the field—"enough to supply Christian leadership and employment for the people." Is this not the case throughout our land? In Kansas we are in the building period—entering new fields and building new houses of worship. This is the slogan of a faithful ministry in a great state: "Kansas for Christ and the unity of all Christians." Have we any reason to go on with the work so well started? If a denomination, or "the Church of the Disciples,"—No! But if simply Christians—giving all authority to the only begotten Son of God—Yes! Pre-eminently then our mission is to go to every town, whether large or small, and plead for unity in the name of Jesus Christ that the world might believe. "The crying sin of our generation" is a divided church, and how shall this be remedied except there be leaders to cry out against this "pathetic spectacle."

If this be not the mission of the Christian ministry and the host which they are leading, they have no mission and no right to exist. As a young man in the ministry, it is the uppermost desire of my heart to be as useful and fruitful for the cause of Christ as it is possible for me to be. First of all I am determined to be loyal to Him who had all authority, and to His messengers who were guided by the Holy Spirit from the Father. As a disciple I am willing to learn from the great teacher of men. In my estimation the man of "vision" is the man who sees the world redeemed through a united church; who preaches Christ, and all things whatsoever he commanded, in the face of all opposition and contention.

Such a one will see the fruit of his labors, and the Christ will be exalted and given a name that is above every name.

Nickerson, Kansas.

D. J. HOWE.

Scholarship's Increasing Faith

Editors Christian Century: The reading of "Scholarship's Increasing Faith" has suggested the following observations:

1. The history of religious thought is not to be formulated in terms of perfectly balanced, sharp antitheses. "Logic ruled the mediaeval mind; life rules the modern mind," is a typical illustration of a glittering generality. But is it true? Would Mr. Gates have us infer that there was no life in the Middle Ages, and that there is no logic in the thought of the present day?

2. Dr. Gates has worked out the doctrine of God on the basis of a mathematical equation—it is simply a question of more versus less. He has removed an imaginary line, and thereby, transformed a dualistic into a monistic world. Thus he is enabled to substitute immanence for transcendence, and more of God for less of God. But such a solution is too easy. A serious discussion of this problem must seek an answer to the question, What meaning has the concept "God" con-

veyed to the human mind throughout the ages? Realities are more fundamental than imaginary lines.

3. In the discussion of the christological problem homiletical equivalents have apparently displaced mathematical equations. But such a technique is practically valueless in any scientific study of theological problems. Their academic discussion of christology is due largely to the following facts: (1) the inadequate discussion of the doctrine of God; (2) the non-recognition of the christological concepts in the ages past; (3) the failure to even vitally suggest the relation that now exists between the values of the past which have persisted in modified forms and the new values which are being created in our own day.

Practically, there is no such wide chasm between the past and the present as Dr. Gates would have us believe. Psychological insight rather than rhetorical antitheses and mathematical equations is to be desired in the discussion of theological problems.

C. A. EXLEY.

Chicago.

Isaac Errett on Other Christians

Editors Note: Apropos of the current study of the question of receiving into our fellowship Christians who hold membership in other churches, our attention has been called to the address on Isaac Errett delivered by Prof. C. M. Jefferson at the Pittsburgh convention. While Mr. Errett never advocated their reception into formal membership nevertheless our correspondent believes these are more suggestive implications in the statement of his views as interpreted by Professor Jefferson.

"Isaac Errett's attitude towards other religious bodies, especially the great Protestant parties of today, implied in what I have said, deserves more explicit statement. While consistently refusing to recognize them, in their exclusive denominational organizations as realizing the ideal of New Testament churches, he regarded their established congregations, in so far as they are constituted of obedient believers, as real though imperfect churches of Christ, in a fair if not in the full sense of that term. Justly discriminating what is essential to the being of a thing from what is essential to its well-being or perfection, he admitted the real existence of the former even where truth demanded the denial of the presence of the latter. He claimed that all religious parties should abandon whatever in their doctrine or practice is inimical to true Christian union and where needful follow the way of the Lord more perfectly. But in view of the Christian character and conduct of their members he did not regard the great Protestant parties at anti-Christian or unchristian sects. Sects in a sense they are; but there is a fundamental difference between them and the sects reprobated in the New Testament.

"The word 'sect' therefore, must be freed from much of its bad meaning before it can justly be applied to them. He esteemed all sincere believers in Christ as brethren beloved in the Lord, and sought for mutual fellowship with them so far as this is possible without sacrificing the principles of the gospel. The sectarian spirit, with its divisive and disruptive practices, the spirit of bondage to party and of refusal to labor for the unity and union of God's divided and scattered people—whether found in the ranks of others or in our own, he denounced as sin and opposed with all his power. But he welcomed in Christian fraternity all who were giving diligence to keep the unity of the spirit in the bond of peace; one body, one Spirit, one hope, one Lord, one faith, one

baptism, on God and Father of all.

It was not from lack of love or of liberality, but in humble loyalty that he contended for the one baptism of this seven-fold bond of peace. He would have the church faithful to her commission: 'Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you.' He would give sinners scriptural assurance of salvation in the words: 'He that believeth and is baptized shall be saved.' But he was too great both in head and heart to convert this affirmative into the proposition, 'All the saved are baptized believers,' or to infer from it that none but the baptized will be saved.

"He often quoted with approval the words of Alexander Campbell: 'Who is a Christian? I answer, everyone who believes in his heart that Jesus of Nazareth is the Messiah the Son of God, repents of his sins, and obeys him in all things according to his measure of knowledge of his will. A perfect man in Christ, or a perfect Christian is one thing; a babe in Christ, a stripling in the faith, or an imperfect Christian is another. The New Testament recognizes both the perfect man and the imperfect man in Christ. I cannot therefore make any one duty the standard of Christian state or character, not even immersion into the name of the Father and of the Son and of the Holy Spirit, and in my heart regard all that have been sprinkled in infancy without their own knowledge and consent, as aliens from Christ and the well-grounded hope of heaven.'

Longing for Home

By Anna D. Walker.

A little guest was ours one day,
As happy as a bird in May;
A three-year-old, who laugh'd and sung,
And chatted fast with lisping tongue.
Her cherub face, and laugh and shout
Cheered all the place within and out,
She seemed so bright, so gay, so glad,
That naught could ever make her sad.

But when the stilly night came down,
In blackest robe and starry crown,
And Sol had run his utmost race,
Deep sorrow filled the child's fair face,
And her great eyes were wet with tears,
And her young heart was full of fears;
She cried amid the gathering gloom,
'I long for home, I long for home.'

Her sorrow we could not withstand,
We took her tiny, dimpled hand
And led her to her own home nest,
Where, safe upon her mother's breast,
She soon forgot her grief and woes
In childhood's innocent repose;
It chased away all shade of gloom,
The going home, the going home.

Life's traveler when his day is past,
And evening shades come on at last,
Has oft a weary, aching heart,
And naught below can heal its smart,
How blessed if he can lift his eyes
Beyond the ether of the skies,
And cry amid the gathering gloom,
'I long for home, I long for home!'

For, lo, the Father takes his hand
And leads him to the better land,
Where safe upon the Savior's breast
He finds a rest, a perfect rest.
No grief can e'er disturb him there,
He knows no want, no pain, no care,
No darkness sees, no evening gloom,
For, like the child, he has reached home.

—Central Baptist.

The Book World

LAGGARDS IN OUR SCHOOLS, by Leonard P. Ayers, A. M. This is one of the series of eight books issued as publications of the Russell Sage Foundation. The *Standard of Living Among Working Men's Families* in New York City has been reviewed in these columns and three others follow in this issue. It is typical of the thoroughness of the investigations made by the Foundation as well as of the character of the problems studied. It was found that one-third of all school children fall behind their grades. If this could be avoided there would be a saving of some \$27,000,000 per annum. Better there would be a saving to society of much good in that one-third of the future citizens who contracted the habit of failure at school and are thus given an additional handicap in the battle for success. It is surprising to find that the children of American parentage furnish more illiteracy than those of foreign parentage. It is also surprising to find that boys fail much oftener than girls, and that the authors conclude that our schools are better fitted to the peculiar needs of girls than to those of boys. The chief causes of retardation are found to be irregular attendance, physical defect, and defective methods of promotion. All could be met and almost entirely overcome. In Germany but one man out of 2,000 in the army is an illiterate and but one in 10,000 among the volunteers in the navy. Even in the United States they lead all others in the low percentage of "repeaters," i. e., those who have to take work over again. This is due to the strictness of German laws for compulsory attendance. Physical defect requires a great enlargement and strengthening of the powers of the medical staff in the schools. Better methods of promotion as well as improved records could be brought about by a larger general supervision by the state. (New York: Charities Publication Committee. Pp. 236. \$1.50, postpaid.)

THE SALARY LOAN BUSINESS IN NEW YORK CITY, A Report Prepared Under the Direction of the Bureau of Social Research of the New York School of Philanthropy by Clarence Wassam, Ph. D., with Extracts from an Unpublished Report, by Julian Warne, Ph. D. This is another of the valuable studies furnished by the Sage Foundation for the sake of improving social and living conditions. It reveals startling conditions in the salary loan business. It defends the need of loans to men who have no property but their salaries only for security, referring to the study on "The Standard of Living Among Workingmen's Families" for proof. It reckons that 75 per cent of all the loans are taken because of need. But four states regulate the interest that may be charged. Several require a license of the loan agent and a number make it compulsory that the employer be notified. This latter but works hardship if the rate be not fixed. The average loan is about \$20, and the interest runs from 20 per cent per month up to any figure obtainable. Illustrations of as high as four and five times the amount received being paid back are given. The loan shark makes from 250 per cent up, annually upon his capital. His main hold is the fear of the borrower, that his employer will discover that he has assigned his wages. Where employers refuse to discharge employees who do so the loan agent blacklists the employees and refuses them money. It is simply a business for exploiting the poor and unfortunate as it exists today. Secrecy is its main asset.

The remedies proposed are those of publicity, close inspection by some such officer as the bank examiner, the establishment of

a maximum legal rate, and the founding of societies which will loan at a moderate profit after a thorough investigation of the need. (Pp. 143. 75 cents postpaid.)

MEDICAL INSPECTION OF SCHOOLS, by Luther Gulick and Leonard P. Ayers. This is another of the volumes issued under the support of the Russell Sage Foundation. It is a critical study of the theme that gives it title and the account of a thorough investigation of what is being done along the line of publicly supervised inspection in the schools for the prevention and cure of contagious diseases and the care of children with curable physical defects. The fact is revealed that ten per cent of all school children need attention by nurse or physician and that where it is systematically given four-fifths of them are saved from sickness and from absence from school of longer or shorter duration. In the old countries medical care is given by the state, especially where the parents are careless or poor. In this country the parents are strongly urged in all cases but the care is not insured in many places. The authors think the need of compulsory care is even greater here than in most of the older countries because we have much less regard for law and officials and mere recommendation does not bring the results. That we have only begun the work is apparent enough and that the economy and humanity of it will give rapid increase to it there can be little doubt. The employment of the school nurse is one of the most telling innovations. She makes preliminary inspections, keeps card reports of all pupils, visits and gives instruction in the homes, and cares for such cases herself as she finds imperative. (New York: Charities Publication Committee. Pp. 276. \$1, postpaid.)

A MODERN CITY, (Providence, Rhode Island,) and Its Activities, by William Kirk, Ph. D. This is a scientific study of a city. It is not claimed that the city is out of the ordinary in any way but rather that it is typical. If it is the study is very useful as an illustration for other cities. If it is not the manner in which the study was made is a model for other students. The Introduction is written by President Faunce of Brown University each of the eleven chapters is contributed by an expert. They treat the Geography, Population, Industry, Labor, Government, Finance, Education, Art, Philanthropy, and Religion. It is well indexed and there are ten illustrations. Such investigations are valuable to more than the student of municipal problems. They are valuable to the intelligent citizen and could be made of great value of high school and college students of civics and government. The historical study with which each chapter approaches its theme is interesting as Providence dates back to the days of Roger Williams. The curious survival of the old colonial fear of democratic suffrage is well described and arouses one's wonderment, for the curtailing of the suffrage by property qualification is not proven to be to the advantage of good government. The religious situation also shows many traditional survivals but the fact is pointed out that there are churches adopting modern means and doing much good among those who need the help. (Unity of Chicago Press. Pp. 363. \$2.70 postpaid.)

THE CHURCH AND LABOR, by Charles Stelzle. Any word from this mediator between church and labor-union is a significant one and welcomed by an increasing number of readers. In this little volume, of the Modern Religious Problems series, edited by Dr. Ambrose W. Vernon, Mr. Stelzle fear-

lessly arraigns the church as the champion of the established order and lacking such an awareness to the rights and needs of the common people as Jesus exemplified. The church does not understand the working people, he declares, and one of the principal reasons why it does not understand is that the ministry is recruited almost entirely from the farming, the commercial and the professional classes. Very few working men, fresh from the ranks of the toilers in shop, mill, mine and factory go into the ministry. Moreover, the seminaries do not prepare men to meet the situation adequately. "Their courses of study are antiquated, and their professors as a class know nothing, and seem to care less, about the questions that trouble the masses. They take refuge behind the worn-out excuse that the simple gospel will solve all these problems, without knowing what the problems are." The church is exhorted to talk less about "helping" and "service," and more about "exchange"—the return to each common helper of the social welfare of his just need of life's goods. A suggestive, untechnical and Christian book. (Boston: Houghton, Mifflin Company. Pp. 95. \$.50, net.)

REPORT ON THE DESIRABILITY OF ESTABLISHING AN EMPLOYMENT BUREAU IN THE CITY OF NEW YORK, by Edward T. Devine. There are some who do not desire work. There are others who are incapable and cannot work efficiently and so are much of the time out of a job. There are times when there is not work enough to supply all hands. An employment bureau cannot meet any of these conditions. But there is always a considerable number out of work because the man and the job cannot get together. This mal-adjustment an employment bureau can meet. The next question then is as to what kind of a bureau is necessary. There are commercial agencies but they have been generally found inefficient and many of them given over to dishonest methods. The state or municipal agencies have generally been so made into political adjuncts for the party machine that they are not commendable. The charity bureaus are undesirable because it is not a matter of charity, but of economic adjustment and ability to pay its way. Dr. Devine finds the need is great. Even in the most prosperous times there are many in the congested centers out of employment while work is asking for men elsewhere. The means at hand are not sufficient. The "Want Ads" in the dailies do not meet the need and for men to go tramping for a job is both unscientific and unhuman. His recommendation is that some one should establish an employment bureau with a capital of \$100,000 and put at its head a man of great executive ability. This bureau would establish branch agencies throughout the country and provide for the transportation of men for which it would receive a fee, to be taken from the wages if necessary. This plan would make the bureau self-supporting and keep the men's self-respect. The whole study is enlightening and valuable to the social student. (New York: Charities Publication Committee. Pp. 238. \$1.)

THE CHURCH AND HER PROPHETS, by Dwight Edwards Marvin. A pithy little book that clears away the non-essentials and calls in sententious language for the dominance of the men of vision and the courage of righteousness in the church of today. It can be read and reread with profit and is itself a prophetic little volume. (New York: Broadway Pub. Co. Pp. 94. 75 cents.)

The Coign of Vantage

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A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER XXV.

Teddy Looks for Work.

The season was cold and backward. The belated black-birds had not arrived till late. If he still harbored his former suspicions, world, swept and harried by the biting east in March, and there was only a tinge of green in the grass by the road-sides. The lambs and the calves—fretted and shivered, finding it for all the care and solicitude of their tender mothers, an unfriendly morning were still frosty, the roads frozen hard over night, and the willow, whose yellowing boughs heralded the first glimpse of spring, as yet gave little hint that it was near at hand. The new-born creatures,—wind.

In the afternoon, as Susan sat with her head bent over the sewing machine—her usual post now, morning, noon and night. Teddy Wilkens passed the side window with a lightness of step, and a hopefulness of bearing that she had missed for many a day. He came in, full of happy excitement, his eyes sparkling and his cheeks glowing; he did not wait to take off his hat or overcoat:—

"There, Susan," he said delightedly, "No more loafin' for me!"

"What is it?" she asked, looking up, interested in his news.

"A telegram from Jackson—a fellow that used to be in the Works. He's in Chicago now, and he's just sent me this telegram. I wrote and asked him to look out for me, and if he found anything to let me know."

"Susan read on the yellow slip:

"Job in box factory; hustle."

"I am glad, Teddy. An' it'll be good news for Mary too, though she'll miss you bad! Still, it won't be for long."

"No; I shall send for her just as soon as I can; or rather, I'll come back for her some Saturday night. We can be married on Sunday so I can be back at work Monday. It don't do to lay off nowadays for anything, even for funerals."

Teddy unconsciously glanced at Alonzo who was dozing on the lounge, but Susan did not notice it. In spite of tearful outbursts to Eleanor, in her calmer moments she tried to persuade herself that her husband was not seriously ill. As often happens, those who are constantly with the sick are unaware how certain is their decline. To Susan, Alonzo seemed only a little more tired, a little more dull. That all he did—and it was very little—now cost him a painful effort, she had not observed. He slept much of the day, but lay awake in feverish restlessness through the night. He was not disturbed by Teddy's entrance, and apparently did not hear what he said.

Lowering his voice as the sick man began to cough feebly, Teddy went on:

"No; you can't knock off now, for any cause, hardly; so many wantin' work, someone will step into your place before you can turn 'round. With no hope of the Works openin' up again, there's no good stayin' on in Carlinville."

"Do you think you'll like Chicago?" asked Susan, as she left the machine and began overcasting the seam she had just stitched.

"Well, I don't know," he said doubtfully. "But, anyhow, it isn't what I like but what I've got to do. Beggars can't be choosers! Neither can workin'-men. There's a heap of talk about young people crowdin' to the

cities, but they're forced to do it. Look at this place,—what is there here for a man like me?"

"Not much, sure!"

"I reckon I'll miss the folks, and feel pretty lonesome, but I'll have to get over it!"

Susan knew that the loss of the five dollars a week he paid her for his board would be severely felt, but she was too unselfish to discourage him.

"You'll have a better chance in Chicago; it's so much bigger, and there's so much more work there for everybody. I would have advised Lon to try it, if he'd been able," she said, sadly, "Mebby I will yet, when he gets better."

There was a moment's painful silence, then she asked:

"Have you told Mary?"

"Not yet; but I told her I'd go if I could get anything to do. She'll think it's all right. She knows it's the ruin of a man to be layin' 'round idle. I mean to tell her tonight."

"Miss Eleanor's just told me some good news about her, too. I'm glad somebody's havin' a little good luck!—it's time, the Lord knows!"

"What is it?" he asked, eagerly.

"The stenographer that's been in Rankin's law office—you know he took Judge Brainard's practice—well, she's goin' to Indianapolis, and Miss Eleanor's got her place for Mary!"

"Well, that is good news!" cried Teddy, elated.

"Yes, it is. Poor Mary's had a hard time with them skinflint Bivenses. They think if they pay a body five dollars a week, they can't wring enough out of them. Mary couldn't pay her board if Miss Eleanor hadn't taken her in."

Teddy looked grave and he answered in a discouraged tone:

"I know it. I've felt mighty bad about Mary's havin' to work so hard. She wasn't home but one night last week before ten o'clock. She's gettin' thin and pale under it. I'm thankful she's got this new job."

"Well, you may be!" assented Susan. "I heard young Bivens had given his wife a diamond ring worth a thousand dollars."

"He can afford to, when he only gives five dollars for a stenographer, typewriter, and bookkeeper, all in one, and works her from seven o'clock in the morning 'till ten at night; and for fear she might think she ought to get more, complains at everything she does!"

"Well, it's over! that's one comfort.—Is there anything I can do for you, Teddy?" asked Susan. "Any mending, any buttons to sew on? Bring 'em down here and me and Eldory'll tend to 'em. She's sayin' her lessons now, with Miss Eleanor, but she'll be through directly. Little did we think when Miss Eleanor moved in here what a friend was bein' raised up for us!"

"She's a friend to everybody," said Teddy, remembering how he, too, had profited by her good offices.—"There are some things, Susan, that need a stitch or too, but I hate to bother you with 'em!"

them right down here, and then go pack your trunk."

Teddy obeyed, and it was not long till Eldora came in:

"Teddy's goin' to Chicago tonight, you

must help me get his things ready," said Susan.

Teddy's spirits sank perceptibly when he "Don't talk about bother! You go fetch began to dismantle his plain but home-like room. He was extremely neat and tidy—one characteristic which found favor with Mary—and the little chamber was as bright and fresh as when he took possession of it. How much has happened since then!

His whole life had altered, nothing turning out as he had planned. The place was associated not only with the sweetest happiness he had ever experienced, but also with proportionate physical and mental suffering. This unexpected chance involved separation, exile from all that made life worth living. Here were loyal friends, the like of whom he could not hope to find in the indifferent multitudes of the great city.

But with determination he threw off this melancholy and Susan heard him singing, as he collected his belongings and packed them. She brought up the mended articles, watched him put them in the trunk, turn the key in the lock; then looking about her at the naked mantel, the table stripped of its papers and inkstand, she put her apron to her eyes and began to sob bitterly.

"Oh, Susan, don't!" pleaded Teddy, shrinking at the sight of her grief. "I can't bear to see you give up like that! You've kept us all up, and if you break down I don't know what'll happen."

"I can't help it, Teddy," she cried, "I've kept up, an' kept up till I haven't any more courage left. Lon don't get any better. I don't care what the doctor says. Oh, if my man's goin' to die I ain't got nothin' to live for!"

"Why, Susan! Think of the children," said Teddy, pitying her deeply.

"They'll be took care of, somehow——"

"No; they can lose their father better than they can their mother. But we're not going to talk like that. Lon'll be better when the weather gets settled."

"He'll never be any better," sobbed Susan, "and I might as well make up my mind to it, first as last!"

Teddy could not dispute this, he had realized for some time that poor Alonzo was only waiting for the order "to quit for good," which would soon be given.

"Oh, the sorrow and ruin and misery one man can cause!" Susan cried wildly.

"Look at all Wakefield—a year ago everybody was busy and happy. Now see the men that have lost their homes—made beggars and wanderers. If there is such a bein' as a God he'll remember their sufferin', and them that's responsible will be made to pay, I hope, their wives' hearts broke—their children made beggars as ourn have been. I hope it'll come to pass—and it will."

"Why, Susan! Hush—hush—You're not yourself—you don't know what you're saying!"

"I mean it—I mean it—all and more! They'll pay for all—to the very last life that they've crushed out!"

"Don't talk so, Susan! Don't let Lon hear you; it will worry him to see you so distressed," said Teddy, using the one appeal he knew she could not resist. She grew calmer, and went sorrowfully down-stairs.

After supper Teddy went in to break the news to Mary. Luckily, for once, she had not been detained at the office. And while she felt the strain of separation, it was borne bravely.

Eleanor congratulated him on his bright prospects and left them to talk it over.

"It's the only thing that can be done, Mary, but I hate to leave you!"

"It will only be for a little while," she

(Continued on page 21.)



Rachel Miller's Birthday Gifts

BY A. F. CALDWELL.

The sparsely-settled mining town of Prescott, with its narrow, irregular streets and small, low-posted houses, seemed to Rachel Miller a marked contrast to the bustling, well-laid-out New England city, where she had always lived until her father moved West, three months before. The people, too, were different, and Rachel found it hard to accommodate herself to their ways of living, so unlike the manner in which she herself had been brought up.

There were but two in the little family, Rachel and her father. Mr. Miller would not have selected Prescott as a home for himself and daughter, from choice. He had gone there as vice-president and manager of the Valley City Mining Company; it was regarded by his friends as a splendid opening—a position he couldn't well refuse.

"Will we have to live here—always?" Rachel had asked, shortly after reaching the frontier mining town.

"Why, perhaps—not," replied her father, thoughtfully. "But we'll like it here—after awhile," cheerily, "after we get acquainted."

"I—I hope—so," and there was a touch of uncertainty in the girl's voice. "But it's so different here—from home."

At the end of three months, Rachel had made but few—what she called "really-and-truly"—friends, and her longing for New England was still strong. Nevertheless, she was getting more accustomed to the free and easy ways of the little mining hamlet; and there was much about the life among the mountains that was agreeable—even fascinating to her.

One afternoon, she took her work-basket out on the vine-covered porch, to sew. Before her stretched the narrow valley, dozing in the warm spring sun. Two miles away, were the works of the Valley City Mining Company—"our company," Rachel was growing fond of saying—where her father was directing a force of busy men.

"Thursday is my birthday," and Rachel paused a moment to thread her needle. "But it won't seem like a birthday—not as it did back home—for there'll be no one here to remember it with me—except father. How odd 'twill seem to have a birthday—without any gifts, books and pictures and flowers—from all the girls," and Rachel's face assumed a wistful expression. "It won't seem like a birthday; not—one-bit!"

Rachel looked thoughtfully over towards the mountains, lying there so majestic and tranquil in the afternoon sunshine. Then she took up her work again.

"It isn't that I want the gifts; that isn't it! It's the feeling—the pleasure—that comes in the giving and receiving. That's what I shall miss—not the presents."

Several minutes passed before Rachel spoke and getting ready for Thursday. Some of the gifts were selected from her own things—those which she had bought before leaving home, or which had at some time been given "Last year I received," and Rachel tried her; others she made.

Again. Suddenly she exclaimed eagerly. "I wonder if I can—do it!"

Then she laid her sewing quickly aside,

for Rachel couldn't sew and plan at the same time—especially anything that was so unusual and unconventional as what she now had in mind—giving one's own birthday presents.

"They would be birthday gifts—just the same!" And that would bring real pleasure—that which Rachel longed for. "I'll do it; I'll have a birthday celebration—after all."

That night, Rachel made out her gift list, and the next few days she was busy planning to remember the number of presents that had been given her on her birthday. "I can't tell—exactly—how many—there were. But there's be ten—this year; no matter if it isn't just the same number."

On Wednesday evening—before Mr. Miller came home from the mining company's office—Rachel "went over" her list of gifts, to see that everything was in readiness for the next day. Spread out on the table in her room were the presents, neatly done up, while attached to each was a small white card, on which was written: "Rachel Miller's Birthday Gift."

"What will they think—at first!" smiled Rachel, radiantly. "Perhaps I'll have to explain to some of them; I wouldn't be at all surprised."

In a large hamper, partly hidden in white tissue paper, were two tumblers of jelly—one light and the other dark—two loaves of whole wheat bread, a jar of sweet pickles, a glass of golden honey, a square of pressed meat, and a long pasteboard box filled full of delicious cookies. On the card attached to the handle of the basket was written: "Mrs. Hannah Lufkin."

"I don't believe she's tasted anything like this—since she broke her hip," thought Rachel, replacing around the top of the hamper a clean white napkin.

"Mary Louise does the best she can for her mother, but she can't cook—not according to my notion. But how can she," indulgently. "with those five children to look after; I don't believe I could do any better."

Beside the basket was a black silk apron, very daintily made.

"Grandma Chilton will look quite dressed up—when she gets that on," mused Rachel, happily. "Father thinks it hardly is in keeping with her surroundings; but such folks like pretty things. I know I'd just be hungry for something like this—if I were old—and had no more to make my life bright and cheerful than Grandma Chilton has; I know I should."

Two volumes—one, Eugene Field's "With Trummet and Drum," and the other, Stevenson's "New Arabian Nights"—were marked with the name of Emily Schmolsmire, who taught the one ungraded school of which the town of Prescott boasted.

"She told me—only last week—that she has never read either one of you," confided Rachel to the little books she herself had so fondly admired. "And I want you to give her just the same pleasure that you've given me; and more—if possible. Don't forget!"

There was a dressing-sack—it had been Mr. Miller's, but was now too small for him—for the frontier missionary.

"It's as good as new," commented Rachel, holding the garment up, to examine where

she had refaced it with new black silk. "It looks as though it just came out of the store."

A box of water-color paints, with some "studies" in fruits and flowers, bore a card on which was painted in old English gold letters: "Anna Olson."

There was a bundle of magazines—but very little worn—marked with the name of "Peter Henry Jillson," a man who had been injured, three weeks before, while in the employment of the Valley City Mining Company.

"He is fond of reading, father says, and there are some good stories in them," and Rachel re-tied the string more securely around the periodicals.

Close to the magazines was a plump little book—"home made," to be sure—labeled "The Cook's Treasure House," in which Rachel had carefully copied recipes from her own cook-book, and many of those which her friends had either given or sent her.

This was for Stella Kingman, a young bride who had come with her husband to Prescott, since Mr. Miller had assumed the charge of the mining operations there.

"These will be just what she needs," smiled Rachel, wisely.

"I hope Mrs. Greeley will find these useful," and Rachel took up from the table three neatly made holders. "Anyhow, when she uses them she won't need to burn her fingers, as she did—taking the coffee pot off the stove—the last time I was in there."

Then, too, among the birthday gifts were a Jerusalem cherry plant—which had been "slipped" from the root Rachel had brought from the East—for Lois McCanliss; and a chamois skin case for "Daddy" Patton to keep his glasses in.

"If they aren't very nice—my birthday gifts—they carry a lot of good wishes with them," and Rachel once more looked fondly at the small array on the table, before leaving the room. "And they're better than having no birthday gifts—at all!"

Thursday was an ideal spring day—soft and balmy. Rachel got her work out of the way early, and was ready to direct Oscar Downey—her father's assistant boy—where to take each gift, when he arrived at eight o'clock.

"Just say, when you leave them—one at each place," suggested Rachel. "that it's a birthday gift from Rachel Miller. It's written on the cards, but that won't matter—you'll need to make some explanation."

Before night, Rachel heard from every one to whom she had sent a birthday gift. Some sent notes, written with painful effort—every word expressive of gratitude; others came in person to thank her for "remembering a body so lovely like—and almost a perfect stranger, too."

"It's the most beautiful birthday I've ever had," declared Rachel happily, a tender expression in her deep blue eyes, as she stood on the little vine-covered porch, that evening, in the mellow moonlight. "Of the ten birthday gifts—mine has brought the greatest amount of pleasure!"

"Yours?" queried her father, setting back his rocking chair.

"Yes; the giving was my gift—this time; and I've found it, father, to be the sweetest gift of all."

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, APRIL 24.

Theme for the Day—Departing Guests

Scripture—To depart and be with Christ, which is far better.—Phil. 1:23.

Be with me, Lord! My house is growing still
As one by one the guests go out the door;
And some, who helped me once to do thy will
Behold and praise thee on the heavenly shore.

—T. C. Williams.

Prayer—Our Father, we accept this good day as Thy loving gift to us. It is the memorial of our Saviour's victory over death. It cheers with the confident assurance that those who go out from our fellowship along the dim ways of death are not departed forever, but have only gone a little earlier than we into the Father's house. May our worship today be gladdened by this thought as we miss the friends who once sat with us in the sanctuary. And may we meet them all again in the better home. Amen.

MONDAY, APRIL 25.

Theme for the Day—God's view and man's.

Scripture—Look not on his countenance, or on the height of his stature; for God seeth not as man seeth; for man looketh on the outward appearance, but God looketh on the heart.—I. Sam. 16:7.

Through all disguise, form, place, or name,
Beneath the flaunting robes of sin,
Through poverty and squalid shame,
Thou lookest on the man within.

—John G. Whittier ("Democracy.")

Prayer—Our Father, we give Thee thanks for the gifts of life. Not only do we require the blessings Thou sendest us from day to day, but much more we need Thyself, the source of life and happiness. We need Thy spirit, that we may see things as Thou seest them, not with the partial and imperfect vision of the flesh. And may we tremble yet grow happy at the thought that Thou knowest us completely, and art acquainted with all our ways. Save us from contentment with the second best things of life, and so fit us for eternity. Amen.

TUESDAY, APRIL 26.

Theme for the Day—The Gift of Peace.

Scripture—Because of the tender mercy of our God, whereby the dayspring from on high shall visit us. To shine upon them that sit in darkness and the shadow of death; to guide our feet into the way of peace.—Luke 1:78, 79.

There is a place which no men know
Save those whom suffering hath laid low,—
The peace of pain.

A strength, which only comes to those
Who've borne defeat,—greater, God knows,
Than victory.

A happiness, which comes at last,
After all happiness seems past,—
The joy of peace.

—Anonymous.

Prayer—Good Father, we adore Thee for the gifts which enrich our lives. In the contemplations of all Thou sendest us, our gratitude is quickened, our complainings are hushed, and our troubles seem as the fine dust of the balance. Yet we thank Thee even

for the difficulties we have had to face, the hardships that have befallen us, and the defeats that seemed at first to crush us. Thou art teaching us that it is not success or victory alone that gives life worth, but that the finer graces of character blossom in the pathway of failure and defeat. Grant us, we beseech Thee, the culture of soul that adversity brings, and may we rise to the joy of Thy companionship, in which alone true peace is found. Amen.

WEDNESDAY, APRIL 27.

Theme for the Day—In the hour of trial.

Scripture—I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me: I am consumed by the blow of thy hand.—Psalm 39:9, 10.

O teach me in the trying hour,
When anguish swells the drying tear,
To still my sorrows, own thy power,
Thy goodness love, thy justice fear.

—Thomas Chatterton ("Faith.")

Prayer—Divine Father, we seek Thy comforting presence in times when all earthly help seems nothing worth. In such hours we learn how much Thou canst mean to us, and how Thy grace can sustain our souls. Like the psalmist of old, we can find even in sorrow a certain consolation if we can feel that Thou art not far off, and that Thou art aiding us to find the light. Thy love is more than ever manifest in our days of affliction, and Thou waitest only to do us good when we are ready to accept Thy aid. Comfort us by the clear shining of Thy mercy, and give us rest in the after-time. For Jesus' sake. Amen.

THURSDAY, APRIL 28.

Theme for the Day—Too late!

Scripture—But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast; and the door was shut.—Matt. 25:6.

No light had we; for that we do repent;
And learning this, the bridegroom will relent.

Too late, too late! ye cannot enter now.
—Alfred Tennyson ("Guinevere").

Prayer—Merciful God, Thou art a just and loving Father, and we bow before Thee with deep reverence and daily thanks. Teach us the need of constant attention to the high obligations of Thy will. Thou hast called us into Thy service, and our greatest peril is that we may slight our duty of love and loyalty, and fail of Thy approval. Save us, we beseech Thee, from the sin of neglecting the true means of culture and usefulness. May we escape the fate of those who too late discover that the summer is past, the harvest is ended, and their work not even well begun. For Christ's sake. Amen.

FRIDAY, APRIL 29.

Theme for the day—The wages of sin.

Scripture—For the wages of sin is death, but the free gift of God is eternal life, through Christ Jesus our Lord.—Rom. 6:23.

Another blow has fallen, Lord—
Was it from Thee?

Is it indeed Thy fiery sword
That cuts our hearts? We know Thy word;
We know by heart wherein it saith
"Whom the Lord loves He chasteneth"—
But also, in another breath,
Thou say'st: "The wages of sin is death."
—Charlotte Perkins Stetson ("Death").

Prayer—Father of mercy and love, we thank Thee for the words of life and love which fell from the lips of our Master in the days of his flesh. But not less are we grateful for his words of warning against the supreme dangers of sin and stubbornness that so often make ungracious and questionable the lives we live. Thy love is as truly manifested in Thy chastisements of evil as in Thy approval of good. Deliver us, we pray, from deception of ourselves regarding our true standing with Thee, and make us responsive to the call of the Holy Spirit. For Thy name's sake. Amen.

SATURDAY, APRIL 30.

Theme for the Day—Contentment.

Scripture—For I have learned in whatsoever state I am, therewith to be content.—Phil. 4:11.

I am content with what I have,
Little be it or much;
And, Lord, contentment still I crave,
Because thou savest such.

—John Bunyan.

Prayer—Gracious God, when we think of Thy daily gifts beyond all counting, we are humbled that any thoughts of discontent should ever arise in our hearts. We crave from Thee more joy in the work of the kingdom, more gratitude for the wonder of Thy love, and more consecration to the holy life to which Thou hast called us in the gospel of our Lord. And may all the experiences of life bring us further on the way to the city of God. Amen.

The Meaning of "Baraca"

C. E. Crossland.

There are a great many people who do not know the unique origin and the meaning of the word "Baraca." Indeed, there are some Sunday-school workers to whom this will be a bit of new information. Since the word "Baraca" is now a most usual one in the vocabulary of Sunday-school workers throughout the entire world, it will be well to know how we came to have it.

In the twentieth chapter of II. Chronicles will be found the story from which "Baraca" is secured. Briefly it is this: The kingdom of Judah was threatened by an army of its enemies. Good King Jehoshaphat prayed unto Jehovah for deliverance, and the Lord answered this prayer by vexing the hosts of the enemy, so that they fell upon and slew each other. Thus when King Jehoshaphat and his people went from Jerusalem out to the scene of the camp of the enemy, they found most of them slain and the remnant fled. They also found so many jewels and riches that they were three days gathering up the spoil.

Then comes the twenty-sixth verse, as follows: "And on the fourth day they assembled themselves in the valley of Berekah; for there they blessed Jehovah. Therefore the name of that place was called the valley of Berekah unto this day." The margin translates this Berekah as "blessing."

When Mr. Marshall A. Hudson organized his first class for young men, he wanted a name for it. In carefully reading his Bible, he came upon this word meaning "blessing," and seized it for his class. The spelling of the word was changed slightly, so as to permit the making of the monogram design which is so familiar in well organized Sunday-schools today.

Nashville, Tenn.



AT THE CHURCH



Sunday School Lesson

By Professor Willett

Severity and Sympathy*

It is difficult to conceive of a more radical contrast than that afforded by the two sections of this lesson. The attitude of Jesus in the first part of a stern and uncompromising critic of the popular indifference to his teachings. In the second part his speech overflows with tenderness toward those who are at all appreciative of his mission. In the first the cities which have known most of his work are called to account with caustic and stinging words; in the second part the teachable spirit which he likens to that of little children receives his warmest approval.

Jesus had been long enough engaged in his public work to know the attitude of the different communities toward him. Around the Sea of Galilee there was a circle of cities, all save one of which have so totally disappeared that even the sites of most of them are disputed. Tiberias alone of all this circle of the sea remains, and that had scarcely been built in Jesus' day.

At the northern end of the lake were such places as Capernaum, Bethsaida, and Chorazin, the latter two probably somewhat back from the sea among the hills. On the western shore were Magdala and Tiberias, while on the eastern side the Greek communities of the Pentapolis were to be found. In all of these places Jesus had taught, but particularly in those towns at the northern end of the sea, in one of which, Capernaum, he had lived. These were the places of privilege and opportunity. They had received such gifts of life as fell to few districts.

The Heathen Cities.

Far away on the coast of the Mediterranean there stood the two Phoenician cities of Tyre and Sidon. Only once had Jesus visited that region, and then only for the purpose of escaping the crowds that thronged his path in his own country. Tyre and Sidon were excellent examples of heathen cities, untouched by the messages of prophecy, and characterized by all the elements of heathen worship and immortality.

Far down in the Jordan valley, probably at the northern end of that Salt Sea in which the river Jordan meets its suicidal end, there had once stood the cities of the plain. The catastrophe that destroyed them, and the evil name that they bore, lingered in the mind of the nation as proofs of the chastisement of God upon iniquity. Sodom perished in its sin. No prophet voice had ever warned it against the wrath to come. Even Lot, who dwelt there for a time, seems to have had no influence if indeed he made an effort in the direction of reform.

The Contrast.

How different such cities as Capernaum, Chorazin and Bethsaida ought to have been from the communities of Tyre, Sidon and Sodom! Yet in Jesus' trenchant words they are subjected to even severer condemnation than the cities of the heathen world. To

them had come the message as it had not come to the regions beyond. Upon the places where Jesus taught there rested a responsibility far greater than that belonging to the unevangelized. By this striking contrast he must have made his countrymen alarmingly aware of their accountability to God for the gifts of life. We can only make this principle clear to ourselves when we understand that the responsibility of the Christian world is far greater than that of the heathen world.

From him to whom much has been given much will be required. To the complacent and self-satisfied Israelites who prided themselves that because they were the chosen people therefore God was under obligations to spare them from all discipline and hardship, the prophet Amos cried, "You only have I known of all the nations of the earth, therefore I will chastise you for your iniquities." It is the Christian who has most to answer for, because his privileges are so great.

If one wanted to see the chastising hand of God in the ruin which overtook that circle of cities by the sea, certainly the devastation that has fallen upon them might well seem the visible token of divine wrath. But far more certain and disastrous are those moral penalties that fall upon the violation of privilege and the evasion of responsibility.

The Great Quotation.

The words of Jesus in his meditation upon the joy of disclosing the truth to the humble-hearted people who gathered about him

is a revelation of his own nature. He delighted to make known to men the great truths that were reserved for no inner circle, but were the common possession of all who gave their hearts to God.

The invitation with which the chapter closes has made its appeal to all the generations. There are no sweeter words in the Bible than those winning sentences which call the weary and the burdened to the heart of Christ. It is to be noticed that the invitation is not to a form of belief, or of worship, or of organization, but to Jesus himself. He summoned men to his position, his point of view, his attitude toward life, his relations toward God, his belief in humanity, his program of righteousness. It is this which makes his invitation so practical and compelling. Indeed it is so simple and workable that men have hesitated to accept it in all of its noble brevity. It has seemed to them that some more formal interest must lurk behind these simple words. But the church is coming to understand Jesus as he intended all men should do. He summons men to himself, not to any belief regarding him, not to any ritual, and not to any organization. He understood that all these would come in their own time and way. Men cannot have religious convictions without organizing some kind of a creed, form of service. They cannot unite in Christian activity without some organization. But these are the incidents and not the end. It is Christ himself, the personal Friend and Saviour, the Teacher and Master of lives, to whom we are summoned.

To accept him as the one whom we serve, to sit at his feet and learn of him, to surrender ourselves to his gracious authority, to study his qualities of mind and heart as ideals to be organized into our own characters, this it is, to be citizens of his kingdom, this it is to call ourselves Christians.

Christian Endeavor Lesson

By W. D. Endres

Topic April 24: Christ Winning the World.

John 12:20-32.

Christ winning the world, what a stupendous conception! Not only Americans, North and South; not only Europeans, made up of numerous races and nationalities, but the yellow races of the Orient, the still darker races of Africa, and the cannibals of the islands of the sea—"all men." Here is an opportunity for us to overcome our race prejudice. If we will take our stand here with the reverent and sympathetic attitude of Jesus, we will cease to talk about the "dago, the pollocks and the sheeney, but we will speak respectfully of the Italians, the Poles, and the Jews."

Christ says, "and I, if I be lifted up, will (tend to) draw all men unto me." Jesus announced himself as the Saviour, and the method by which he seeks to bring about this salvation best reveals its nature. His method was not mandatory. He sought to draw men. Islam used the sword as a means to promote his religion. He compelled men to accept him at the point of the bayonet. Through this physical mastery he subjected his "converts" to a most degrading fear. The same kind of fear which makes the heathen parent sacrifice his child in the fiery arms of Moloch, or the muddy waters of the

Ganges. This annihilates all self-respect, shuts out all appeal to the finer sensibilities, smother every ennobling impulse—it blights the soul. But, on the other hand, these are the very things which Jesus seeks to develop. His appeal is from the heart to the heart. His love for us awakens our love for him. His human sympathy which prompted not only his coming, but also his service to the poor in both soul and body, his endurance of hardship in order that he might serve. The whole healing ministry which we have lately been studying in the Sunday-school lessons is indicative. Do you think any one could have come under the influence of that service and not have his own sympathies aroused? Who would not feel kindlier to one who has rendered such a service whether it came directly to him or to some one else? All will the more quickly hear the words of such an one and follow him. Notice he leads and we follow. He does not drive us with a lash like so many cattle. He woos us that he may win us to himself.

Does he do so still? Yes. How? By the great life-ideals which he sets before us. Who reads the gospels and seriously contemplates the life there set forth that he does not feel its attraction and long to live it himself? But most of all we are won to him

*International Sunday School Lesson for April 24, 1910. Warning and Invitation. Matt. 11:20-30. Golden Text, "Come unto me all ye who labor and are heavy laden, and I will give you rest." Matt. 11:28. Memory verses, 28, 30.

by his disciples who embody these ideals in their lives and manifest them in our presence. Not only as it expresses itself in the great amount of charity work for the needy and the suffering, but also in those who seek to rescue men and women from sin. Nothing short of Christian love will induce self-respecting men and women to enter the haunts and dens of vice and filth and literally rescue men and women from a living death, cleanse them and help them to stand on their feet once more.

Again Jesus is winning us by the plane of life to which he has been able to raise mankind. This manifests itself in our refined Christian homes. Their comfort, their joy, their peace, are unimpeachable testimonies of the value of the Christian ideals. The great and growing volumes of Christian literature, the fine arts; drawings, paintings, music, sculpture, etc., all bear record of the true life value of Jesus Christ.

Then we must never forget that in all this we must have a part. Jesus inaugurated his work. Then he gave his disciples a message to live and proclaim to all the world. And that commission has been passed from one to another until now. It remains for us, therefore, in this winning of the world to Christ not only to assume that we have a part, but that we must co-operate with other disciples in the great task. Christ is winning the world through us.

Workingmen Look to Church for Help

(Continued from page 8.)

an equality with every other man in the place, without any apology. He must find the same spirit in the church if he is to be permanently attracted to it.

"The church must preach a clearer social message. When our young men go to the average theological seminary to study for the ministry they study about the social life of the Israelites, the Jebusites, the Hittites and the Perizites, and when they become our ministers and preach about these very interesting people who lived so long ago, we listen to them with considerable pleasure—but when a minister studies into the social life of the Chicagoites, the Pittsburgites or the Brooklynites, and preaches about it, in precisely the same way that he would preach about the social life of the Amalekites, for instance, some one will remind him that he might better preach the 'simple gospel.' But the gospel is as broad as humanity and as deep as human experience. Any gospel which falls short of this ideal is an insult to Him who gave it to us and a slander upon our Christianity.

"There are thousands of men, women and children who would not listen to the gospel message as most of us understand it—even though it were preached by an angel sent by heaven. With them, to smile has become a lost art. The look of care has come into their faces so frequently and for so long a period at a time, that it now seems almost indelibly impressed upon them. They go through life like lean, warped animals.

"The lack of a living wage, the long hours of labor, the back-breaking toil, the inability to pay for medicine and for doctor's services, their children dying off like flies, put out upon the streets because they cannot pay their rent, a hopeless old age—these are some of the things which weigh down the hearts and lives of multitudes in our great cities. Talk about preaching hell-fire to such! What they want to know is how to get out of the hell in which they are now living. No hell in the future can hold as many terrors for them as the hell which they know most about. It is in meeting the needs of such that the church in coming days will be most severely tested.

"If the social vices in Chicago are to be wiped out it must be done by the church and the laboring man working together hand in hand. And if the social vices in Chicago are not wiped out I believe God and man will hold the church and the laboring man both responsible.

Labor Looks for a Prophet.

"The workingman must find in the church more of the prophetic spirit. Too long have we been boasting of our glorious traditions—traditions with which we have had nothing to do because they were created by our great grandfathers. The workingman rightfully wants to know what the church is doing in the twentieth century. The danger is that the church will so long hold herself aloof from the movements being inaugurated by the common people that the day will arrive when the justification for their existence will become so self-evident that there will no longer be any need for leadership on the part of the church.

"Some day God will raise up a prophet who shall again win to himself the common people—those who once heard Jesus Christ gladly. That day shall reveal whether the church will capture the labor movement or whether the labor movement will capture the church. Much will depend upon whether that prophet comes out of the organized church or whether, as it happened 2,000 years ago, he shall come from the ranks of the common people—a lowly, despised, rejected Nazarene."

A Gracious Influence

By Erie Waters.

"It is certainly very beautiful. How it towers above its fellows! It reminds me of Constance."

"A tree remind you of Mrs. Forrester? How absurd!"

"Not so absurd as it seems, Mary. I have known them both all my life. Look at the tree now; not a leaf left, yet it is a 'thing of beauty,' so noble, so lofty, so sturdy and yet so graceful, with those smaller branches and twigs, standing out like a fret-work against the wintry sky.

"It appeared to me at its loveliest in spring time, in its delicate, marvelous coloring. Then, in mid-summer, its deeper green, its wealth of foliage, its grateful shade, were the very perfection of its life. And, today, with all its embellishments gone, it teaches its lesson still, it gratifies the eye."

"True, every word, Mary,—of a tree; but why is it like Constance Forrester?"

"You must remember, child, I have known her all my life. I remember her a beautiful girl; lovely, unselfish, useful, accomplished. I remember her a wife; a mother, a friend; more beautiful in maturity; gracious in all her ways; a very source of strength to her husband, despite her gentleness. She shared the good things of life with those less fortunate. She drew men, women and children to her. Then the summer of her life passed; the clothes of circumstance, the charm of youth, the advantages of wealth, left her. Her dearest and nearest were taken away by distance or death.

"But, today—wanting all these—she still draws us to her, with invisible cords. Her hair is white; her face is thin; but the beauty of holiness, of patience, of calmness, rests upon her. To us she is a fountain of wisdom, a tower of strength, because the grace, the charm, the beauty, were but the ornaments of a strong character. Firm of will, and steadfast in faith, unshaken has she been by the storms of life; strong through vicissitudes, as is the trunk of the sturdy old tree."

A Little Nonsense

FLETCHERIZING.

A witty woman has coined the word "muncheon" to describe one of Horace Fletcher's feasts.—Good Housekeeping.

WARY.

Thompson—"Suppose a man should call you a liar, what would you do?"
Jones (hesitatingly)—"What sized man?"—Jewish Ledger.

NOT PARTICULAR.

"What kind of a man would you like for a husband?"

"O, either a bachelor or a widower. I'm not particular which."—Universalist Leader.

THE COMPLIMENT FEMININE.

"Do you like my new hat?" asked Mrs. Brooke.

"Yes," replied Mrs. Lynn. "I had one just like it when they were in style."—Lippincott's Magazine.

OVERWORKING THE METER.

Mother—"Come, William, quick, Minna has tried to kill herself by inhaling gas!"

Father—"Good Heavens! Think what the gas bill will be this month!"—Meggendorfer Blaetter.

MORE SUGAR SCANDAL.

The Grocer's Wife—"Ach! no, my child, we can not to de beach go in de winter; but ven de customers have went away, you may take your liddle pail und shofel and play mit de granulated sugar."—Harper's Magazine.

QUALITY, NOT QUANTITY.

"It's such a small chunk of ice you give me for fifty pounds," complained the housewife.

"But notice, ma'am, the firm and excellent quality of it," said the iceman. "In buying ice your motto should be 'Not how much, but how good.'"—Chicago Tribune.

UNBUSINESSLIKE.

A Berlin financier, who had celebrated his eightieth birthday about a quarter of a year previously, fell very sick. His business friends visited him and tried to cheer him up.

"You, with your strong constitution, will come out of this sickness all right," said one. "God will leave you with us until ninety at least."

The sick financier smiled and said: "Why should he wait to take me at 90 when he can have me at 80¼?"—American Hebrew.

THE FIRST GARDEN.

"And how are the potatoes coming on?" asked Mr. Younghusband of his little wife.

"Well, dear," began the lady, nervously, "I'm rather afraid we shall have to buy them after all."

Mr. Younghusband frowned.

"But, my dear Maria," he expostulated, "I distinctly understood from you a couple of months or so ago that you had planted a whole row!"

"That's quite right, dear," explained Maria, "but I've just remembered that I forgot to open the tins!"—Answers.

NOT RUNNING.

When Senator Vance was running for Congress, he called on an old negro, who had in early life served the Vance family. Asked after his health, the negro replied, "Mighty po'ly in this worl', but it's all right over yander." "Do you believe in the doctrine of election?" asked Vance with great solemnity? "It's the doctrine of the Bible," answered the old man. "Uncle Ephriam, do you think I've been elected?" asked Vance again. "Massa Zeb, I'd a leetle rather you wouldn't draw that question. I'm too near de grave to tell a lie, but de fac' am, I neber yet knowed nor hear tell of no man bein' elected what wasn't a candidate."—Christian Register.

Unity Through Love's Regnancy

A Layman's View of the Basis of Religious Fellowship

By F. Trendley

All who are students of God's Word are aware of Christ's injunction to his followers that they should be one. He sought to have them cultivate within themselves peace, harmony, good will, tender affection and power of co-operation. He had had presented to him many proofs that human nature is essentially combative for "Jesus knew what was in man." "The senses divide," said old Parmenides. What shall unite? Our Lord was in the midst of warring forces. Life was tense. It was easy for men to slay their fellowmen and this because of the depreciation of the value of human life by reason of its ability to co-operate on terms of justice and good will, and thus demonstrate its worth.

The leading Jewish sects sought co-operation upon terms of doctrinal belief, an impossibility whose proof the world is ever exhibiting. They would force the intellect, this most royal and independent faculty whose virtue resides solely in its freedom, into ways of thinking foreign to itself. Their methods were the methods of Jason when he sowed the dragon's teeth. It is the method or the inquisition. Galileo's protest is the protest of man's intellectual faculty, the faculty of truth, against any sort of coercion. Indispensable to all progress is the right of the individual to do his own thinking and to take his own place. It is the right of truth also to propagate itself. It is legitimate for it to invade any dominion of thought not in harmony with its belief and try to convert. It is equally the right of any unconverted man to resist, that is, to challenge the argument and appeal, to demand proof, to scrutinize evidence, and, at last, if unconvinced, to reject the appeal. It is also the high duty of the intellect to be open to the truth, to be hospitable to all advances, to be reverent of other's opinions as they may seem to be at least sincere and worthy of consideration.

Christ and Paul.

Our Lord throughout his entire life, and Paul, his great disciple, were ever teaching, ever seeking minds which might be influenced. Both were painstaking in their appeals. They offered their propositions with infinite patience though not indeed in the same way. In small companies, before large multitudes, with twos and threes, one by one, the mission of our Lord and of Paul was to compel belief by the sole method of truth. The argument of Jesus was presented in deed and statement of inexpressible clearness; Paul's by-ways of syllogistic proof. To the open-minded even though dull they were considerate. At no time did sharp words spring to their lips save as against those who knowingly denied truth and resorted to physical force to overcome the spiritual. Every word and line of Christ's teachings indicate a reverence for truth and for the prerogative of the mind to canvass propositions. How patiently he dealt with all, holding no time so valuable, no use of energy so profitable as when he was engaged in causing truth to be recognized and unsealing eyes that were blind. His attitude toward Thomas ought to carry with it a world-wide lesson. An honest doubter was to him more precious than a simply facile believer who could give no reason for the "faith that was in him." Disbelief when sincere was no ground for condemnation.

Our Lord sought the oneness of His people in social service, not in the operations of the intellect. Christ's appeal to life recognizes

what all modern psychology teaches, viz., that the central factor because the ultimate and decisive one of the individual life is not the intellect but the will, that a man is not a man because he thinks aright but because he acts aright. Acts of will are the expressions of a man's whole character including his thinking power. His thoughts are but partial expressions of himself. His emotions are but partial expressions. What man does is in a peculiar sense the man himself. Hence the parable of the Good Samaritan and the Prodigal Son. Hence the Beatitudes.

Our Lord's way to the reconciliation of the world was through service, through faith by which the heart could be touched and the deep well-springs of life drawn upon. The Pharisee's method was through the intellect, the most stubborn, exacting and pitiless as respects opposition, of all the elements of man's nature; and truly so, because the guardian of the very foundation of the spiritual life. Ultimately man must know, but the way to spiritual knowledge is through spiritual service.

Truth Infinite, the Mind Limited.

Why impose intellectual tests then upon men when truth is so infinite and divine and the intellect so limited in range? Why denounce men when they cannot see face to face with another? Let us illustrate. Why do I submit myself to baptism by immersion and partake of the Lord's Supper weekly? Can any man demonstrate that in them, *per se*, there is any saving grace? Why then do I consent? Because my reading of Holy Writ and my knowledge of human nature tell me that these observances are pleasing to God, and I think he saw in them an efficacy into the reasons for which I have some insight. But as between communing at the Lord's table and sitting by the bedside of the sick and dying, one could have no choice. These ordinances are means to an end. The spiritual welfare of men is an end. I wait far more graciously and effectively upon my Lord in loving personal service to his children than in observance of what I deem to be a form of obedience, provided they conflict in time and space. Of course if I believe our Lord imposed any observance upon me, obedience is no longer a mere form. It then becomes a spiritual act. Yet there is here no conflict. First things take precedence and annul secondary things. Always the first things with our Lord were the peace and comfort of his children. In men's hearts is the Kingdom of Heaven, not in their intellects.

When, then, I hear of people appealing for Christian union and observe that they seem to seek it on the basis of the theology our people seem able to extract from our Lord's life and teaching, they seem to me to be having their "labor for their pains." When the appeal is made to our Lord's life and teachings as found in the "Open Book," giving to all the right of private interpretation, but holding that the ultimate interpretation must be in terms of fruitage and not of doctrine, such a position will result in good. "By their fruits ye shall know them." Any man who examines the immense social service wrought by Jews, Catholics, Methodists, Presbyterians, Baptists, Moravians, the sects if you please, and does not find his heart warming toward them simply because intellectually he cannot agree with all their teachings, that man is very far from such a co-operating spirit as would realize his Lord's

command. Oneness is in life not in doctrine, in service not in commandments, in heart not in intellect, in love not in syllogisms. Love is one, knowledge is of the many. God-alone can find the one in the many intellectually, man only through the principle of love.

Men Bound to Differ.

To the end of time men will differ in intellectual thinking simply because the world of truth is infinite. All facts instantly break up into countless forms. But with principles it is not so. Service is the same everywhere and at all times and can be instantly understood and appreciated. Love expresses itself under the same forms everywhere and at all times and so becomes in its expression a universal language. I little care whether my neighbor goes to my church or not, providing he is a true worshiper of God, as shown in personal obedience to God's command to love his fellowmen. Our Lord is the Lord of all men. All creeds, all faiths, all denominations may equally adore him, for the expressed essence of His being is service. We love God because God sent his only begotten Son that through him we might not perish but have everlasting life. We love our Lord for what he did and was. He served and was obedient unto death amidst great affliction. Nowhere do we hear of his tolerating long debates. Nowhere did he exhibit wrath save once, then his thunderbolts were launched against that ugliest of all religions—formal religion; against souls petrified by heartless learning issuing in selfishness. How infinitely tender he was with the erring, the weak, the sinful, the stumbling. How many times shall I forgive him who sins against me?

A man offers a stone for bread who gives to a needy man merely a new doctrine instead of love. True doctrines are good. Truth must express itself. Men must be able to read sign-boards. But truth of intellect in other than abstractions is dependent upon love of the heart. "If a man will to do my will he shall know of the doctrine." Hence Christian union becomes a noble plea only if made upon the right basis. If I can't be loved except my intellectual thinking conforms I do not want to be loved. "I am what I am by the grace of God." And God's wondrous grace has given to me my own powers. He has endowed me with my own gifts. He wants no dull, stolid level. Infinite variety of every sort of wealth is the proof of his glorious nature. He would bind together by but one band, viz., love. "Love ye one another and so fulfill the law of God." Christian union can exist only through love, and such love as Jesus Christ manifested on earth.

Ohio University, Athens, Ohio.

A Lonely Day

Yesterday she went away,
Mother did, with Dad;
All her room is cold and dark;
All the chairs look sad.

All the pictures seem to frown;
The bed is cold and high,
There isn't even any lap
Where to sit and cry.

Tomorrow she'll be back again
Mother will, and Dad,
When they see her face again
The mirrors will be glad!

—Helen Coale Crew in Woman's Home Companion.

Church Life

A. R. Spicer began his ministry with the church at Lawton, Okla., March 20.

W. D. Crewdson goes from the pastorate of the church at Corning, Iowa, to Fort Pierre, S. D.

A committee is at work upon plans for a new building for the church at Graham, Texas.

The church at Niles, Ohio, recently held its annual meeting, with good reports and a fine prospect for the future.

"How Shall We Think of Our Dead?" was the subject of the sermon by Edgar DeWitt Jones, pastor First Church, Bloomington, Ill.

It is reported that R. E. McKnight, Lodi, Cal., has declined a call to the pastorate of the church at Lakeport, Cal.

The Netz Sisters sang in the meetings at Akron, Ohio, the week preceding Easter. The pastor, George Darsie did the preaching.

Grant K. Lewis, secretary of the A. C. M. L. occupied the pulpit of the church at Frankfort, Ind., the first Sunday in April.

P. C. Macfarlane, secretary of the Brotherhood of Disciples contributes a story to the April number of Pearson's Magazine.

F. P. Arthur, Grand Rapids, Mich., is in a meeting at Jasper with good prospects of leading to a church building enterprise.

The church at Greeley, Colo., dedicated their new building April 3. Z. T. Sweeney had charge of the services. A. E. Dubber is the pastor.

Lowell C. McPherson is assisting in a meeting at Rochester, N. Y., with the Columbia Ave. Church. C. C. Crawford is the pastor.

There were sixteen additions to the First Church, Davenport, Iowa, Easter Sunday, all but three were by confession. S. M. Perkins is pastor.

On a following page will be found Pastor E. M. Waits description of the dedication of the Magnolia Ave. Church, Fort Worth, Texas.

J. K. Arnot is getting well started in his work with the church at South Chicago while continuing his studies in the University of Chicago.

A. F. Roodhouse, pastor of the church at Santa Ana, Cal., has been assisting G. M. Anderson and the church at Riverside in a short meeting.

F. B. Hoffman, of Winters, Cal., is holding missionary institutes on the coast which receive the highest commendation of thoughtful and informed men.

The First Church, San Bernardino, Cal., has called J. R. Jolly from the church at Huntington Beach, and he is already at work in his new field.

Thomas H. Popplewell had two recent additions to the church in Arkansas City, Kans. One of these was by confession, "and immersed the same hour of the night."

At Connellsville, Penn., there have been twelve additions at regular services in the past ten days. Ten were by confessions, six heads of families. C. M. Watson is pastor.

H. H. Guy, of Berkeley Seminary, who preaches at Palo Alto, and J. R. Perkins, pastor West Side Church, San Francisco, exchanged pulpits the first Sunday in April.

Chas A. Pearce, pastor at West Pullman, has just welcomed the fourth child to his

home. He is pursuing post-graduate work in the University of Chicago during the spring quarter.

J. E. Pickett, pastor of the Highland Christian Church, Denver, Colo., who is a Knight Templar, held a service for this order March 27. The entire program was beautifully printed.

The calendar of the First Church, Boulder, Colo., records an offering of \$180.00 given to missions by the church during March. The Sunday-school reached an attendance of 469 Easter Sunday, A. L. Ward is pastor.

Under the ministry of A. D. Skaggs all departments of the church at Sunnyside, Wash., are taking on new life. The Sunday-school attendance since January first has more than doubled.

The last church organized by L. L. Carpenter is at Treaty, Wabash Co., Ind. It was dedicated Sunday, April 10, by Grant K. Lewis, Secretary of American Christian Missionary Society.

J. C. Burkhart, pastor at Connersville, Ind., for the past seven years, has accepted a call to the church at Frankfort, Ind., where he will begin work at soon as his successor can be chosen at Connersville.

As a result of the convention of the Laymen's Missionary Movement, the church of the San Joaquin Valley, Cal., will increase their offering to foreign missions from \$10,000 to \$40,000, so writes C. L. Beal, pastor of the North Side Church, Fresno.

"Man's Need of Immortality" was the subject of the Easter sermon by H. H. Harmon, pastor at Lincoln, Neb. There were four accessions to the church. In the evening the choir rendered the cantata "Easter Eve and Morn."

Jerome Emmanuel began his pastorate with the First Church of Tremont, Nebr., Easter Sunday, coming there from Aurora, Neb. Mr. Emmanuel is a graduate of Oxford University, England, with post-graduate work in Lyons, France.

On the 25th anniversary of their marriage, Mr. and Mrs. W. H. Cannon, Pittsfield, Ill., gave a reception in the parlors of the church, when they welcomed about 300 parishoners and friends. During the afternoon the church presented Mr. and Mrs. Cannon with a box containing 100 silver dollars.

The men of the churches of Disciples of Christ of New York City and vicinity met for dinner on Thursday evening, April 14, at the Twenty-third Street Branch of the Young Men's Christian Association. The city mission plans of the Disciples' Missionary Union were discussed.

J. E. Davis, of Beatrice, Neb., made the annual address at the North Side Church, Omaha, L. B. D. C. No. 272, taking for his subject "The Disciples of Christ and the Movement for Church Unity." Splendid committee reports were made and all the old officers were elected.

W. A. Oldham, Kansas City, Mo., while visiting his daughter in Carthage, Mo., was stricken with paralysis, while there is hope of his temporary recovery Mr. Oldham's condition is critical. He has been a teacher and preacher among the Disciples throughout a long life.

The Sunday school of the church at Colfax, Ill., on Easter Sunday made an offering of \$83.75 for the benevolent association. The Berean class, taught by the pastor, Norman H. Robertson, made him a life member of the association. The church and school are in a healthy condition.

Dr. W. Bayard Craig, minister of the

Lenox Avenue Church of Disciples, 744 West 126th street, spoke on a recent Sunday morning on the topic, "Religious Difficulties and the Remedy." The subject of his evening address was "The Love of Nature and the Love of God." Dr. Craig illustrated his evening sermon with stereopticon views.

Ray O. Miller, First Church, Fresno, Chas. L. Beal, North Side, Fresno, L. R. Clark, Fowler, and A. E. Mackay, Clovis, called a convention of the church of the San Joaquin Valley, to be held at Fresno, April 8 and 9. In this valley there are seventeen churches of the Disciples with about 4,000 members.

The following note from the calendar of the church at Bloomington, Ind., indicates the definiteness of the work of the church and its successful pastor J. C. Todd. "There are three lines of work which we will emphasize in the church for the remainder of the year—religious education, church membership and church finances."

Annual meeting of the Central Nebraska Ministerial Association was held in Bethany the first days of April. I. J. Spencer and W. P. Aylesworth were the leading speakers. The subject of the address of the former was: "The Force of the New Testament Precedent" of the latter: "The Ethics of the Cross."

"Where Does Sin Come From?" was the subject of a recent sermon by Geo. B. Van Arsdall, Central Church, Denver, fully reported in a paper of the city. Mr. Van Arsdall emphasized the truth that most explanations were too easy on the actors in life's drama, and called upon people to face their responsibility in moral action.

Harry G. Hill began his fourth year as pastor of the Third Church, Indianapolis, on April 3. The congregation tendered him a rising vote of thanks and appreciation at the close of the morning service. There were twelve received into the church during the day, a total of 260 in the three years of Mr. Hills pastorate, all at regular services.

C. L. Morrison, pastor of the church at Wellsville, Ohio, preached to a large audience on a recent Sunday evening on "Some Industrial Problems" at the request of the labor organizations of the city who came out in large numbers to hear him. The city papers gave generous space to reporting the sermon.

Tacoma, Wash. Seventy-three today, 116 in four days of invitations. House packed at women's meeting. Hundreds turned away tonight. Scoville a mighty prophet of God. Mrs. Scoville a wonderful influence in song. Each of six helpers are expert. Great shop meeting. Conservative Tacoma awakening to responsibility.—C. A. Moore.

Tuesday, April 10, Home Missionary Secretary I. N. McCash, assisted by Peter Ainslie, of Baltimore, Md., will hold a Parliament on American Missions in the church at Springfield, Ill. A banquet will be served at 6:30 for interested men and women, following which Mr. Ainslie will speak on "The Unfinished Task of the Restoration."

The Central Ohio Ministerial Association will meet in the Y. M. C. A., Columbus, Ohio, April 11. The book reviewed will be George Gordon's "Religion and Miracle." Newark's new minister will read a paper in the afternoon session, and Secretary I. N. McCash will make an address. O. P. McMahan is president and T. L. Lowe, secretary.

The church at Centerville, Iowa, J. H. Booth, pastor, raised \$800 for missions during the past month, supporting its living-link in Tokyo, Japan. In the autumn the church takes the offering for the support of its two living-links in the home field,—Fort Dodge,

Iowa, and Van Cover, B. C., under A. C. M. S. The churches of Centerville are now planning for a union revival to be held in June under leadership of I. E. Honeywell.

I. J. Cahill, of Dayton, Ohio, is spending the month of April among the churches of Illinois in the interest of the American Christian Missionary Society. Correspondents should note that he does not become secretary of Ohio until June 1. Until that date their work continues in the hands of H. Newton Miller, 864 Rose Bldg., Mr. Cahill will be available for a short meeting in May.

The editors were pleased to receive a commendatory letter from one of the fathers of the faith who is now eighty-eight years old and living in Vanceburg, Ky. He preached his first sermon in 1842 and his last in 1906. James F. Carney has thus been a minister among us for sixty-four years, organizing many churches and strengthening many others. The value of such a life to the cause of God and man is inestimable.

The church at Canton, Ohio, P. H. Welshimer, pastor, closed an eight-day meeting recently with a total of 168 additions to the church. P. M. Kendall, Columbus, Ind., had charge of the music. The pastor did the preaching. Mr. Welshimer has served this church as pastor for eight years. During that time 2,400 members have been received into the fellowship of the church, which has a present resident membership of 2,200.

C. M. Watson, minister of the church at Cornellsville, Pa., has announced a series of "Sunday Evening Bright Hour Services." The sermon subjects are as follows: "Keep Your Hands Clean," "Shine as the Stars," "Bear Your Own Burden," "Bear One Another's Burdens," "Use or Lose Your Talent," "Get the Religious Habit," "Cultivate the Mind," "Forget the Things that are Behind," "Pray Without Ceasing," "Set the Child in the Midst," "Launch Out into the Deep," "Better the Nations Life."

Perry J. Rice, pastor of the church at El Paso, Texas, is spending a few days in Medina, Ohio, where he went to attend the funeral of his father, who lived to round out a long and useful life as father, neighbor, friend, citizen and soldier, and for seventy-three years an influential member of the church. Mr. Rice, Sr., was a man of broad sympathies and was held in highest esteem by the members of other churches of this city.

The semi-annual convention of the churches of southwest Minnesota, was held with the Gordon City church, March 24 and 25. Though not largely attended the convention was a very successful one, in good fellowship, enthusiasm and helpfulness. The central theme was "The Church at Work." State Evangelist Hollingsworth spoke on "Christ the Perfect Teacher." L. W. Porter, of St. Paul gave the convention sermon on: "Christian Loyalty." J. G. Holmstead was leader of song.

Guy W. Sarvis, now under the appointment as living link missionary from the Hyde Park Church, Chicago, is giving the following series of addresses at the Wednesday evening meetings: Missions from the Modern View-point—The Missionary Idea, The Question of East and West, Are the Oriental Religions Sufficient? Religious and Cultural Achievements of Missions, Social Evils of the Orient, Social Amelioration Through Missions, Current Criticisms of Missions, The Missionary Outlook.

J. F. Findley has closed his work with the church at Fort Collins, Colo. His address is now 110 Dillon Ave., Indianapolis, Ind., though Mr. Findley will spend the spring and summer in travel through Europe. The Fort Collins church and people of the city joined

in giving Mr. Findley a hearty farewell reception in which the pastors of the other churches of the city were active participants.

C. H. Mattox, Hiawatha, Kans., is preaching and Chas. E. McVay leading the singing in a meeting at Morrill, Kans.

Houston, Texas, April 1.—Breeden-Lintt meeting closed; twenty-five days, 101 additions. Breeden's second meeting. First meeting year ago, 158. Offering for Foreign Missions this year will be two thousand dollars.—A. F. Sanderson.

J. E. Lynn, who recently closed his work with the First Church, Warren, Ohio, is resting a few weeks on a ranch near Greeley, Colo., before engaging in his new work at Greeley. Mr. Lynn was on the ranch in time to assist (?) in a "round up" and is in the saddle every day.

The church at Fitzgerald, Ga., Everett Hollingworth, pastor, has had four additions by letter and statement and fifteen baptisms in the past three weeks. They are now in a meeting with E. R. Clarkson, evangelist, the pastor directing the chorus. Notwithstanding a rival meeting in the most influential church in the city, and another announced to begin in a week, the night audiences tax the capacity of the house, which has been seated for over 600. The church is alive and harmonious.

In the two weeks meeting which J. R. Ewers held with his church in East End Pittsburg, there were twenty-four accessions to the church, making fifty-one since Mr. Ewers began work with this church last October. This church is sane in its temper and does not overestimate numbers, but works for permanent and natural results. Such a church has far-reaching influence even in the large city—indeed it is the only type of church that can have much influence in the city.

Dr. J. H. Ruble, chaplain of the National Soldiers' Home, Johnson City, gave his lecture on "The Character and How to Build It" at Milligan College, Thursday evening, March 24. A large and representative audience was present and gave the speaker close attention. The lecture fairly bristled with humor and good advice. The speaker outlined character as dependent upon three considerations—(1) Energy, embracing industry; (2) Integrity; (3) Religion. Dr. Ruble is an eloquent and forceful speaker and his varied fund of experience makes him entertaining and instructive to an unusual degree.

The Harvey, Ill., Church closed a two weeks' meeting Sunday night, April 3. The meeting was conducted with home forces entirely. There were twenty-seven additions, three of whom were under fifteen years old. The remainder were adults. About half the number were by confession. There were seven husbands and their wives in the number. The meeting helped the church a great deal. The Sunday-school is increasing and likewise the audiences at the church. Audiences through March are the largest which we have had. The church is greatly encouraged. This is the second meeting held by the pastor, W. D. Endres, whose meeting a year ago added twenty-eight to the church.

The subject of the sermon at the Hyde Park Church, Chicago, April 10, was "The Place of Reason in Religion." The following note to the pastor, Dr. Ames, regarding the arrangements just completed for sending Mr. and Mrs. Sarvis as missionaries from this church has interest to Christian Century readers: "Foreign Christian Missionary Society, Cincinnati, Ohio, March 26, 1910. Dear Bro. Ames: Let me congratulate you and the church most heartily upon that wonderful victory, for it is wonderful. You have certainly set a standard for giving that

leads every church in our brotherhood. There isn't anything in our fellowship that approaches it. It will be an inspiration to everybody and I know will result in great blessing to you folks. Most cordially yours, Stephen J. Corey."

Dr. Clinton Lockhart writing of the burning of the main building of Texas Christian University says the cost of the building was \$130,000; with library worth \$15,000; laboratories estimated at \$4,000, pianos valued at \$3,000, and furniture at \$20,000. The total insurance was but \$29,000. In the building were the administrative officers, class rooms and dormitories. Through the presence of mind of the business manager, Prof. J. F. Anderson, many of the students saved their belongings, but some of them and some of the teachers lost everything in their possession at the university. The university will be rebuilt as soon as definite plans can be adopted. The citizens of Waco have pledged largely for a new building. The service of Texas Christian University are being held in the dining room—the only available place since the fire. Despite this there were 206 in the Sunday-school Easter Sunday. Four young people volunteered for service, one as preacher, three as foreign missionaries. There were three accessions to the church. Colby Hall, the pastor presses enthusiastically forward in face of the difficulties.

The East End Church, Pittsburg, Pa., observed Passion Week, and continued with decision meetings one week more. The religious life of the congregation was enriched and twenty-four people were received into the fellowship of the church, nine of these by baptism. Since September 1, when John R. Ewers came to this church, fifty one people, representing much strength, have united with the church, among these two great-grandchildren of Alexander Campbell, Alexander and Virginia Thompson, and also one fine young man has entered the ministry, Mr. Ira Boyts, who was baptized in December, and is now preaching at Sweetwater, Texas. It looks now as though the offering for foreign missions would approach \$1,200. Mr. Ewers was assisted in the meetings by Mrs. Seth Tuttle of Akron, Ohio, as singer. Mr. and Mrs. Tuttle were baptized by Mr. Ewers during his Youngstown ministry. She has a contralto voice of marvelous richness and sympathy and sings the gospel songs straight into the heart. Many of our ministers should employ her in quiet meetings. Not a single criticism was heard concerning her work.

Chicago Disciples try to maintain a philosophical calm through all sorts of changes in their pastoral leadership. But their purpose almost fails them when they learn of the resignation of A. W. Taylor from the Irving Park pulpit. Mr. Taylor has been called to teach sociology in the Bible College of the University of Missouri. This, of course, is such a piece of work as he is peculiarly fitted to perform, and judged in the light of the years spent in equipping himself for this sort of service all Mr. Taylor's friends and parishioners agree that there is no question as to his duty. He will add great strength to the faculty of the Columbia school, an institution of growing significance in Missouri church life. During the one year of Mr. Taylor's pastorate of the Irving Park Church forty-two persons have been added to the membership, the congregations have increased, and the missionary offerings more than doubled. Mr. Taylor's plans include a trip to the Edinburgh Missionary Conference, accompanied by Mrs. Taylor, whose home was formerly in Birmingham. He will take up his new college duties September 1. Readers of The Christian Century will be glad to know that his pen will continue to interpret to us the social events and currents as he has so admirably done for the past year.

Greeley, Colo., April 4.—Brother Sweeney dedicated yesterday a beautiful house in a beautiful little city of ten thousand, free of debt. Asked for eight thousand dollars, raised fourteen thousand. His sermons were powerful appeals in favor of the divinity of the church and Christianity. A. E. Dubber has done a phenomenal work in the past year here. Seven preachers in the afternoon, representing seven churches made talks. The Commercial Glee Club, T. E. Pitts, director, rendered splendid music. We begin a meeting for Mr. Dubber and the congregation tonight. Brother St. John sings. He has next month, not taken. Address him here. I believe God has an open door here for us and much people in Greeley. Pray for the workers.—James Small.

The Call

By Phillips Brooks.

The while I listened came a word—
I knew not whence, I could not see;
But when my waiting spirit heard,
I cried: "Lord, here am I; send me!"

For in that word was all contained—
The Master's wish, the servant's joy,
Worth of the prize to be attained,
And sweetness of the time's employ.

I turned and went—along the way
That word was food and air and light;
I feasted on it all the day,
And rested on it all the night.

I wondered; but when soon I came
To where the word complete must be,
I called my wonder by its name—
For lo! the Word I sought was He.

Be Strong!

Be strong!

We are here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's Gift.

Be strong!

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on! Tomorrow comes the song.

—Maltbie Davenport Babcock.

The Coign of Vantage

(Continued from page 13.)

said with a blush. "Of course poor people in Chicago must be satisfied with very little, so far as having friends and a place of their own is concerned. But we shall have each other, Teddy, and if Mr. Randall starts the new works, I know we can come back."

Teddy thought, prophetically,—"They'll never let him!"

He said nothing to discourage her hopes, but kissed her tenderly:

"You're a brave little woman! A man's got something to spur him on to do his best with the chance of a home, and a wife in it like you!—I'll let you know how I'm getting on, and just as soon as I can I'll come back to you."

Teddy left at midnight and spent some uncomfortable hours trying to sleep in the cramped seat of a common coach. He awoke from his disturbed slumbers at day-break, chilled and discouraged. He saw the sun rise over the dun level prairie. The sloughs were filled with water, which caught the sunshine, flashing back the daz-

zling reflection. The keen wind rustled the withered weeds, and flocks of wild ducks, sharply outlined against the morning sky, were winging their flight toward some distant feeding-ground.

In every direction long trains were speeding swiftly across the flat, treeless stretches suspended in the heavy morning air, thinning, fading, vanishing—marked their course. Presently, as the train rolled on, the site of the great Babel could be discerned afar off. Over it hung a pall of darkness, through which huge, bald elevators loomed, up, enmeshed in a labyrinth of railway tracks, on one side, bordered by the tideless river on the other.

By the time the train drew up in the great, gloomy, echoing station at Polk Street. Teddy heartily wished himself back in Carlinville. It was like paradise in retrospect. But there could be no going back! his banishment was as final as that of the first parents of the race; and the want and beggary that barred the way of return was a not less potent barrier than the flaming sword.

Teddy did not expect his friend to meet him at that hour in the morning, but he was not altogether unfamiliar with the city, and it was arranged that he was to stay with Jackson until he was fairly settled. Accordingly he took a West Side car and set out for his boarding place. They were de-

Follow the International Lesson Committee

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people.

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine months or a year from now—when the Committee authorizes an outline of lessons for the intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.



layed at the river by the opening of the bridge, and tugs screamed and panted as they dragged the lumber-laden schooners to their anchorage up-stream.

At the end of a quarter of an hour the cars proceeded on their way; and far out on the West Side, beyond the district of macadamized streets, he found the place he sought.

A slovenly maid of all work answered his ring.

"Mr. Jackson said you was to go right up to his room when you come," she said, staring with impudent admiration at Teddy's handsome face and fine athletic figure.

He had supposed that here, with the wind sweeping over the wide open spaces and across the pure cold waters of the lake, there could be no lack of fresh air. But the dark, dirty hall reeked with the odors of countless "boiled dinners," and he experienced a feeling of suffocation as he followed the girl up three flights of stairs to the top of the house. With each successive floor the carpets were more ragged, the walls more stained.

The girl pushed open a door at the end of the hall on the top floor. "Here's his room," she said with a leer, and shambled down the stairs again.

One glance around the place sickened and disheartened Teddy. It was in the same disorder in which its occupant had left it, with an added accumulation of the dust of weeks. He set down his valise and looked out of the window. Up and down, as far as he could see, there were tiny squares of bare earth enclosed in high tottering fences. In some of the yards were heaps of refuse, in others withered stalks of plants and vines showed that some attempt at gardening had once been made. Dingy cats crouched in sheltered nooks under overhanging roofs, the sole proof at the moment that life existed there. It had suddenly clouded over as it is apt to do in Chicago on a spring morning, and a sudden gust of sleet spattered against the window panes. Teddy turned from the cheerless prospect outside to that no less cheerless within, and he saw on the bureau a note addressed to him in Jackson's illiterate writing. He opened the note, recovering confidence. It ran:—

"I'm awful sorry but your place was took last night by another fellow. He was on the ground, and they thought you mightn't come—don't feel sad; we'll find something else; make yourself at home." Teddy clenched his hands; he muttered between his set teeth: "O, God! Why must men live,—who never asked for life,—when it is a curse!"

He thought of Susan's oft repeated truism: "The destruction of the poor is their poverty!"

(To be continued.)

Chicago

Arthur Holmes in Chicago

The quarterly assembly of Chicago Disciples was held Sunday, April 3. Arthur Holmes, of Philadelphia, was the speaker of the day. His splendid message was not received by so large an attendance as usually gathers at these assemblies. Perhaps the glorious weather tempted many people to the parks. There was, besides, some confusion in some congregations as to whether the meeting was to be held or not. Hundreds of our churchmen should have heard the address. It would have put iron into the blood of many a deacon and elder. "Bringing in the Kingdom of God by Ballot," was his theme. He spoke of the great social responsibility of the church. It must exist for ends outside itself, he said. The church's function is not simply to build itself up, but to build up the kingdom of God in the world. With telling illustrations this truth was made plain and applied. Dr. Holmes speaks like a man. He confessed at the start that his address had been prepared especially for men. Upon men lay the proper responsibilities in church life. He argued with great vehemence that the preacher should have his hands freed from the financial duties of the church and the details of administration that he might be a real prophet to his city, leading all good men in the enterprises of God's kingdom. One feels in hearing him that here is a man aware of the great forces that are making tomorrow, a man dealing with realities and pointing the church to a mighty mission.

Notes

A recent meeting at our colored church on Armour avenue resulted in a number of additions.

E. J. Arnot is the new pastor in the South Chicago Church. He formerly ministered at Batavia.

The Chicago Heights Church has extended a call to Mr. Zellers of Cuba, Ill. His decision has not yet been announced.

I. R. Lines is attacking the problem at Monroe street with vigor. The financial burden of the church is the chief handicap.

The Austin church, G. A. Campbell, pastor, had fourteen additions during the Easter season. There is new life in all departments since the erection of the new building.

The Maywood Church is discussing the possibility of a full time ministry. The church has made steady progress through the ministry of Victor Johnson.

A little group of church people has been gathered together at Oak Park through the

efforts of A. J. White and constituted into a church. The meetings are held in a fire station.

Three of our Chicago ministers will spend the summer in Europe, A. W. Taylor, C. C. Morrison and Errett Gates. The latter will remain for the winter as well. All will be in attendance upon the Oecumenical Council held at Edinburgh.

The Evanston Church, O. F. Jordan, pastor, is holding services in the Y. M. C. A. while the new building is being erected. The first Sunday at the new place of meeting brought the largest morning audience of the year, demonstrating the value of a central location. There was one addition by letter.

Charles Reign Scoville has written to some of the interested parties favoring a union between Metropolitan Church and Jackson Boulevard Church if conditions are favorable. Nelson Trimble of the Metropolitan Church is said to favor the union also. All Chicago ministers and laymen would rejoice to see this union consummated. The churches are but two blocks apart and should never have been divided.

Chicago Ministers Favor Representative Conventions and Unification

Believing that our great brotherhood should have adequate means for expressing itself in an official manner and that the interests of the kingdom, committed to its care, demands an organization that shall at one and the same time represent all the power and working force of the brotherhood, be it

Resolved by the Ministerial Association of Chicago that we heartily favor representative delegate conventions and such coördination of our various missionary and benevolent societies as shall bring the greatest economy and efficiency of administration.

By order of the Ministerial Association of the Disciples of Christ in Chicago.

A. W. TAYLOR, President.

I. RAYMOND LINES, Secretary.

JUST GOOD ENOUGH.

George—"Do you think that I'm good enough for you, darling?"

Darling—"No, George; but you're too good for any other girl."—Illustrated Bits.

AMONG NEIGHBORS.

"Well, how true it is," sighs the visitor, "that one-half the world doesn't know how the other half lives."

"That may be true of the world in general," replied the native. "But it doesn't apply to this town."—Chicago Evening Post.

Announcement Extraordinary

The Crescendo Campaign for American Missions.

Unusual interest obtains this year in American Missions. The men in the field report a sympathetic hearing everywhere.

Secretary Grant K. Lewis has called to his assistance such veteran campaigners as B. F. Clay, I. J. Cahill, B. B. Burton, Benjamin L. Smith, S. R. Hawkins, C. A. Freer and others who are out in the field, attending conventions and visiting churches and preachers; while Secretary I. N. McCash is "swinging the circle" of great cities accompanied by President Peter Ainslie, all preparatory to lifting an offering in behalf of American Missions in May unprecedented in the Missionary annals of the Disciples.

On every hand is noted the unfortunate position of the Annual Offering for Home Missions in our Missionary Calendar, and everywhere preachers express a determination to stand for "A Square Deal for Ameri-

FREE SUPPLIES FOR CHILDREN'S DAY

For Foreign Missions First Sunday In June

A normal child with even a good apple will give the other fellow a share



"GIVE HIM A BITE"

"Shall we whose souls are lighted
With wisdom from on high;
Shall we to souls benighted
The Lamp of Life deny?"

The Foreign Christian Missionary Society will furnish Children's Day supplies for the first Sunday in June free to those Sunday-schools observing the day in the interest of Foreign Missions and sending an offering to the Foreign Society.

FREE SUPPLIES

1. "Into All the World." The beautiful new Children's Day Exercise by P. H. Duncan. Sixteen pages bright songs, recitations, and drills. It is a high-class exercise, yet simple enough for the smallest school.

2. "Lighthouse Missionary Boxes." These are new, attractive, self-locking boxes. Each box a lighthouse in four colors. Put your school to work with them.

Order Your Supplies at Once. Give local name of Sunday-school and average attendance.

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Missions and Benevolence

Missionary Directory

CHRISTIAN WOMAN'S BOARD OF MISSIONS.

Headquarters, Missionary Training School,

Indianapolis, Ind.

President, Mrs. Anna R. Atwater; Cor. Sec., Mrs. M. E. Harlan. Day for regular offering, first Lord's day in December.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

Headquarters, Carew Building, Cincinnati, Ohio.

Secretaries—L. N. McCash and Grant K. Lewis.

Days for offering—In churches, first Lord's day in May; Endeavor Societies, first Lord's day in July, and in Sunday-schools, the Lord's day before Thanksgiving.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

Headquarters, 322 W. Fourth St., Cincinnati, Ohio.

President, A. McLean; Secretaries, F. M. Rains, Stephen J. Corey, E. W. Allen. Days for offering—In the church, first Lord's day in March; Children's Day, first Lord's day in June. Postoffice address, Box 884, Cincinnati, Ohio.

BOARD OF CHURCH EXTENSION.

Headquarters 608 New England Building, Kansas City, Mo.

Geo. W. Muckley, Sec., to whom all correspondence should be addressed. T. R. Bryan, treasurer, to whom all interest and loans should be paid. Offering day, first Lord's day in September.

BOARD OF MINISTERIAL RELIEF.

Headquarters, 120 E. Market St., Indianapolis, Ind.

A. L. Orcutt, president, to whom all correspondence should be addressed. Day for regular offering—third Lord's day in December.

THE NATIONAL BENEVOLENT ASSOCIATION.

Headquarters, 2722 N. Euclid Ave., St. Louis, Mo.

Secretaries—Mrs. J. K. Hansbrough, Jas. H. Mohrter. The lay for regular offerings—Easter. Send all correspondence and make all remittances to The National Benevolent Association.

THE BROTHERHOOD OF DISCIPLES OF CHRIST.

Headquarters, R. A. Long Building, Kansas City, Mo.

President, R. A. Long; Secretary, P. C. Macfarlane, E. E. Elliot and J. K. Shellenberger.

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A pull altogether!"

The American Christian Missionary Society.

A Great Week

The receipts of the Foreign Society for the first six days of April amounted to \$15,810, or a gain of \$5,149 over the corresponding time last year. This brings the total gain for the year up to \$11,721. We are hoping that the churches will be very prompt in forwarding their gifts. We can go up to \$400,000 if all will lend a hand. We are hearing from new living link churches right along. Many churches are giving for the first time. Let the old guard stand loyally by the work and a great year's record will be made.

F. M. Rains, Sec'y.

Box 884, Cincinnati, Ohio.

Notes from the Foreign Society

The receipts for March amounted to \$57,730.41, a gain over March, 1909 of \$3,807.36. The receipts for this month were about as much as the total receipts of the society for the year 1893.

The home of R. D. McCoy, Tokyo, Japan, was recently burned. He lost all his household effects. The insurance on the house was \$3,000. The insurance money is already paid into the bank in Tokyo.

The church in Osaka, Japan, had to be moved back on account of the railroad. Some land had to be given up. The Foreign Society receives \$1,986.95 from the railroad as damages.

J. H. Banton and S. T. Willis of New York City, were elected trustees of the University of Nankin by the executive committee at its April meeting. A McLean is also a trustee.

The church at Hagerstown, Md., expects to become a living link in the Foreign Society the first Sunday in June. G. B. Townsend is the minister. This church is deeply interested in the work, especially in Africa.

President A. McLean has been in the service of the Foreign Society for twenty-eight years, and longer in this service than any other man now living in this country.

Miss Sue M. Dilts of Kentucky has given the Foreign Society \$5,000 on the Annuity Plan with which to erect a hospital at Batang on the border of Tibet in memory of her mother. Two mission homes are also greatly needed at Batang. Who will provide them?

The Foreign Society has just received \$1,000 from a friend in Michigan on the Annuity Plan. Also \$500 from a friend in Kentucky. This is his fifth gift on this plan. This reminds us that the Foreign Society has already received \$32,050 on the Annuity Plan this year, or since October 1, 1909, an increase over the corresponding time last year of \$18,530. This is the largest amount ever received on this plan for the corresponding time in the history of the Society. It seems altogether probable that the annuity gifts will reach \$50,000 this year. The total gifts on this plan from the first amount to \$354,239.

The Nankin Union Training School for Nurses at Nankin, China, was founded in 1908. Of our own missionaries on the board of directors are Mrs. Frank Garrett and Mrs. Lily W. Molland, Nankin, China.

At the last meeting of the executive committee of the Foreign Society Guy W. Sarvis and wife were appointed missionaries. They will not go out, however, for about one year.

The church at Amarillo, Texas, Walter P.

Jennings, minister, becomes a living link in the Foreign Society. This is a comparatively new house of worship.

The churches at Trenton, Mo., William Shullenberger, minister, and the church at Cameron, Mo. A. R. Liverett, minister, are planning to combine their offering and support a missionary on the foreign field.

District Convention, Tipton, Indiana

The annual convention of the fourth district of the I. C. M. S. was held at Tipton, peering upon the program from without the

March 31-April 1. The convention was declared by those who habitually attend the district convention to be one of the most successful in the history of the district. Twenty-four ministers were in attendance, thirty-four of the forty-two churches sent statistical reports showing a substantial growth during the past year, increasing missionary activity, and most of the churches under regular pastoral care. An aggressive line of work was agreed upon for the coming year looking especially toward closer cooperation with the state board and the perfecting of the organization of the district by counties. Those appearing upon the program from without the

A Storekeeper Says:

"A lady came into my store lately and said:

"I have been using a New Perfection Oil Cook-Stove all winter in my apartment. I want one now for my summer home. I think these oil stoves are wonderful. If only women knew what a comfort they are, they would all have one. I spoke about my stove to a lot of my friends, and they were astonished. They thought that there was smell and smoke from an oil stove, and that it heated a room just like any other stove. I told them of my experience, and one after another they got one, and now, not one of them would give hers up for five times its cost."

The lady who said this had thought an oil stove was all right for quickly heating milk for a baby, or boiling a kettle of water, or to make coffee quickly in the morning, but she never dreamed of using it for difficult or heavy cooking. Now—she knows.

Do you really appreciate what a New Perfection Oil Cook-Stove means to you? No more coal to carry, no more coming to the dinner table so tired out that you can't eat. Just light a Perfection Stove and immediately the heat from an intense blue flame shoots up to the bottom of pot, kettle or oven. But the room isn't heated. There is no smoke, no smell, no outside heat, no drudgery in the kitchen where one of these stoves is used.



Cautionary Note: Be sure you get this stove—see that the name-plate reads "New Perfection."

New Perfection WICK BLUE FLAME Oil Cook-stove

It has a Cabinet Top with a shelf for keeping plates and food hot. The nickel finish, with the bright blue of the chimneys, makes the stove ornamental and attractive. Made with 1, 2 and 3 burners; the 2 and 3-burner stoves can be had with or without Cabinet.

Every dealer everywhere; if not at yours, write for Descriptive Circular to the nearest agency of the

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(Incorporated)

In order to meet the great demand for Sample Copies of the Bethany Graded Lessons the publishers have decided to send out Returnable samples of the complete line of supplies—Beginners', Primary and Junior—(excepting the large Beginners' pictures). Accompanying the samples a bill will be sent for \$1.09, the regular price of the set. The recipient may do one of three things: (1) He may return the samples uninjured after examination. (2) He may remit \$1.09 and keep the samples. Or (3) he may return the bill with his Sunday school's order for supplies and the publishers will mark it "paid." In writing for sample copies please say "Returnable."

The New Christian Century Co.
700 East Fortieth St.
Chicago

district were President T. C. Howe of Butler College, state officers L. E. Brown of Lebanon, E. M. Barney, G. L. Cook, Mrs. Frank Welle, and T. J. Legg of Indianapolis, and Mrs. O. H. Geist of Shoals. J. K. Shellenberger of Wooster, Ohio, field secretary, delivered an address in behalf of the brotherhood work. A splendid work was done by the retiring secretary, F. L. Davis of Flora, in gathering the reports of the churches and arranging the program of the convention. H. V. Wilson of Peru was elected secretary-treasurer of the convention for the coming year, J. Frank Smith of Flora district Sunday school superintendent. The county-seat pastors are ex-officio vice presidents of the district.

G. I. HOOVER,
President of Fourth District, I. C. M. S.
Tipton, Indiana.

Dedication, Fort Worth, Texas

It was a success—the day, the building, the crowd, the Bible school, Rains' sermon, and the offering.

The Bible school, marching with flags and banners, left the old tabernacle, three blocks from the new structure, at 9:45 a. m. There were 613 in the procession. The primary department led; the adult department brought up the rear.

The new building cost \$38,000.00. It is the "Akron plan," seating 1,100; with twenty-five separate class rooms, ladies' parlor, pastor's study, Philathea, Barac and boys' club rooms. Every department of the church is provided for. It is located in the best residence section of the city. The \$5,000 indebtedness was soon provided for, and \$800 more to be used in improving grounds. The Magnolia Ave. Christian Church was organized last Easter by the consolidation of Christian Tabernacle and Bellevue; both churches dissolved membership charters and began with a charter membership of 250, and the new church now has 515—no packing, no unaccounted for, non-resident membership. We support Mrs. Garret in Nankin, China, as our living link missionary.

The Christian Tabernacle sold its old property for \$33,000. The work is prosperous, happy, united. The Lord has done great things for us, whereof we are glad.

EDWARD M. WAITS, Pastor.

Oklahoma Preachers Attention

The State Ministerial Institute of Oklahoma meets with the church at Norman May 2-4, and all preachers and church officers are cordially invited to attend all the sessions. The meeting opens with an address by the president, D. A. Wicker of Tulsa, on Monday evening, and closes with "The Preacher and World Missions" by Professor O. L. Lyon of Oklahoma Christian University, Enid. There will be four helpful and inspiring lectures by Walter Scott Priest of the Central Church, Wichita, Kansas. These of themselves will be worth more than the cost of the trip to Norman. Besides this there will be many important addresses and discussions by able men of our own Oklahoma field on such themes as, "Causes and Cure for Ministerial Desertion"; "The Test of Orthodoxy: What Is It?"; "What Makes a Strong Pulpit?"; "The Department of Evangelism: Its Scope and Worth," and many others of equal importance and interest. In addition to all this is the fellowship with the preaching brethren of which we have far too little and which should lead every preacher in the state to attend the institute. Entertainment on Harvard plan. Send your name to H. F. Reed. Come and let us test the hospitality of the Norman Church. Remember the date: May 2, 1910.

ROBERT E. ROSENSTEIN, Secretary.

Practical Courses for Ministers.

The DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

Summer Quarter, 1910.

First term begins June 20. Second term begins July 28.

COURSES will be offered in Old Testament by Professors, Harper, Price, Willett, Smith and Luckenbill; New Testament by Professors Burton, Votaw and Goodspeed; Systematic Theology by Professors Mathews and W. A. Brown of Union Theological Seminary; Church History by Professors Parker, Moncrief, Walker, Dow and H. C. Vedder of Crozer Theological Seminary; Practical Theology by Professors Soares, Hoben and Greene; Ecclesiastical Sociology by Professor Henderson; Public Speaking by Professors Clark, Blanchard and Nelson.

Courses in other Department of the University are open to students in the Divinity School.

Address the Dean for further information.

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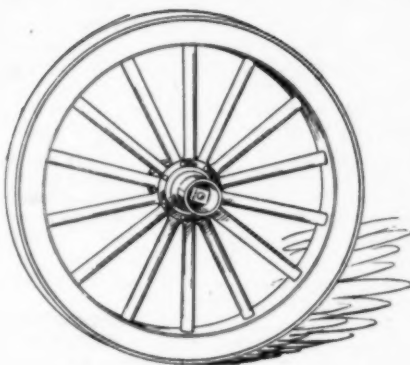
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of the
Hub



To Sustain
the
Burden
on the
Rim

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American Christian Missionary Society

**Distributes the Strength
Massed in the Central States**

**To Sustain the Burden
North, East, South and West**

**Unless this Motor Moves
The Restoration Movement
Becomes Immobile**

Remember the Offering—FIRST SUNDAY in MAY

